Dr A H Strickler
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The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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REV. P. S. DAVIS, D. D.,
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TERMS.

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Poetry.

For The Messenger.

ASPIRATIONS.

BY BENJAMIN TITZEL.

To God my thoughts belong,
To heaven my soul aspires,
But Satan with his wiles
Frustrates my good desires.

I long to be like Christ,
To follow all His ways,
But pleasure's siren song,
My joy too oft delays.

But this dear truth I know,
That God is always kind,
And if I seek aright,
His grace I'm sure to find.

And at life's closing scene,
I hope to stem the tide,
Of Jordan's swelling stream,
And land on Canaan's side.

Theology and Criticism.

For the Messenger.

THE DOUAY BIBLE.

The English version of Holy Scripture current in the Roman Catholic Church, is known as the Rheimish or Douay Bible, the name being appropriated from Douay and Rheims, the places where the version was made by Roman Catholic refugees from England during the reign of Queen Elizabeth. This version differs in many respects from the English Scriptures received by the Protestant Churches of England and America, and known as King James' version; and chiefly for the reason that the English of King James is a translation from the original Hebrew and Greek, whilst the English Scriptures of the Roman Church are a translation, not from the original, but from the Vulgate, the Latin version ascribed to Jerome.

Prior to Jerome, Latin versions were in existence, some dating back in all probability as far as the middle of the second century. Whether there was but one principal version or several independent versions into Latin is somewhat uncertain. The opinion at present most generally received by scholars, is that there was only one independent version, and other Latin Scriptures were revisions and modifications of it. This translation was known as the *Itala*. The name may also have been applied to other Latin Scriptures.

In the fourth century so many corruptions and variations had crept into the received Latin text that the Bishop of Rome, Damasus, requested Jerome to undertake the work of a new version. No man of his age was better fitted for the task by scholarship, zeal in philological studies and devotion to the Church than this learned monk. As regards the New Testament, Jerome confined himself mainly to a revision, his aim being chiefly to restore and improve the text of the most authoritative version, removing corruptions by comparing the Latin with such Greek manuscripts as were accessible. He refused to have his New Testament called a translation. As regards the Old Testament, the work of Jerome may properly be called a translation, as he was governed more directly by the Hebrew than by the Latin.

The Latin Scriptures according to Jerome, encountered much opposition. He was charged with changing and perverting the Word of God. His work experienced a two-fold fate. On the one hand it gradually grew in favor; and on the other, it was from time to time modified by restoring many expressions peculiar to the previous text. Undergoing this double process, his work received ecclesiastical sanction in the seventh century; and thenceforward it stood as Holy Scripture, or as the authorized and received standard of God's Word in the Roman Catholic Church, and came to be known as the common version or the Vulgate.

The Council of Trent, 1546, declared the Vulgate to be the true text of Holy Scripture, and pronounced its anathema on all editions of Scripture which did not conform to it. As throughout the Middle Ages, so since the Council of Trent down to our time, the Vulgate is the only recognized authority in the Roman Catholic Church; and all her translations of Holy Scripture into other languages are based, not on the original Hebrew and Greek, but on this Latin text. What was the correct text was left undetermined by the Council. At present the standard text is regulated principally by the edition authorized and approved by Pope Clement VIII, 1592.

The Douay Bible is the Vulgate rendered into English. It was made in the interest of Rome, and designed for the English speaking Roman Catholics at home and abroad, one strong impelling motive being to offset and counteract other English versions. In the preface to the New Testament issued in 1582, the translators say: "They do not publish it upon the erroneous opinion of its being necessary that the Holy Scripture should always be in our mother tongue, or that they ought to be read indifferently of all, or could be easily understood of every every one who reads or hears them in a known language; or that they generally, or absolutely, udged it more convenient in itself or more agreeable to God's Word or honor, or the edification of the faithful, to have them turned into vulgar tongues, than to be kept and studied only in the ecclesiastical languages.

"But they translate this sacred book upon special consideration of the present time, state, and condition of their country, unto which divers things were either necessary or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable. In pure compassion, therefore, to see their beloved countrymen, with extreme danger of their souls, to use only such profane translations and erroneous men's mere fancies, and being also much moved thereto by the desire of many devout persons, they have set forth the New Testament, trusting that it might give occasion to them, after diligently perusing it, to lay away, at least, such their impure versions as hitherto they had been forced to use."

For translating from the Vulgate instead of the original tongues they assigned various reasons. Among other things they say that the Vulgate "was so ancient; Augustine had commended it; it was that used in the Church's service; the Council of Trent had declared it authentic; it was the gravest, sincerest, of greatest majesty; it was not only better than all other Latin translations, but better than the Greek text itself when they differed." This last astounding pretension they support by maintaining that as the first heretics were Greeks, the Greek Scriptures suffered much at their hands. In the Old Testament they used the Latin in preference to the Hebrew, because the original text had "been foully corrupted by the Jews."

Of the Douay Bible there has been no standard and specially authorized edition. Great liberties have been taken with the first English text. Cardinal Wiseman is reported as saying, that to call the Roman Catholic version now in use the version of Rheims and Douay, is "an abuse of terms. It has been altered and modified, till scarcely any verse remains as it was originally published; and, so far as simplicity and energy of style are concerned, the changes are in general for the worse."

Between the version received by the English-speaking Protestant Churches and the Douay Bible, the difference is great, and consists especially in two things.

1. King James' version is a translation made directly from the original tongues wherein Holy Scripture was written. The Douay Bible is the English version of the Vulgate, and is thus a translation of a translation.

2. In the Protestant Church the utmost care is taken to perpetuate the pure text of King James' version according to a standard edition. In the Roman Church there is no original standard edition of the Douay English text, and in consequence, the Douay Bible has been very much corrupted by unwarrantable changes. E. V. G.

Communications.

For The Messenger.

LETTER FROM JAPAN.

Just before starting on a little trip of three weeks to the country with a brother missionary, I received from father Kelker, treasurer of the Foreign Mission Board, the pictures of the Peace Commissioners, and a copy of their pastoral. We were very happy to receive it, and glad to see so recent likenesses of faces more or less familiar. We noticed also in the columns of the papers, the joy expressed at home over the new state of things in our beloved Zion. The hitherto waste places of our Church have no doubt hailed the restoration of peace with still more delight. But not only has the Church and her waste places at home rejoiced over the new state of feeling brought about by the Spirit of God, but, let me assure you, that many waste places in Japan have also rejoiced over this [illegible] joy, they look to, and call for, the more earnestly to the Reformed Church for the bread and water of life. Far be it from our Zion to close her eyes and ears against these calls from her waste places whether at home or in heathen lands.

My trip down the country several hundred miles and back, has made me feel more intensely the great and pressing need of the people of Japan, and the great responsibility God has laid upon our part of His Church, to give to hundred and thousands of these poor people the bread of everlasting life. Poor, poor, people! how much they stand in need of just that help which the Reformed Church is able to give them,—the comforts and consolations of the holy Gospel.

As I passed through their cities and villages teeming with people, some old and deformed, some in mid life, some young and strong, others as beasts of burden, I wished that our God-blessed people at home might see them, and feel the deadening influence of the power of Satan that binds them. Coming from the warm bosom of the Church at home, how sensibly one feels the combined power of the evil one, and how sad one is made in seeing a whole nation brought so completely under the power of Satan, as even to have lost all knowledge of their spiritual needs. Like as the sick man, though unconscious of his disease, is nevertheless hurried on to death, so these people, unconscious of their true condition, are hurried on to spiritual death. It is not the sick man that best understands his disease, but the physician, nor is disease less disease for the want of a knowledge of it.

Japan is certainly a fine field for the Church to work in with good prospects of success, though there is much here to try the patience and faith of both Church and missionaries. The people are practically, as near as can be, without religion. Their numerous temples are mainly indications of a once active period of heathen worship, but are now in many instances, suffered to decay, deserted, or slimly attended. Now is the time for the Church to step in here and give these spiritually homeless, wandering people, rest and peace in her bosom.

Never will there be a more favorable time, one would think, for Japan is now in her transition period, and is ready to accept the Christian religion, with other new ideas of the western world.

There has been already a great work done by the various Churches of America and Europe. The Dutch Reformed Church of America, the Presbyterians of America and Scotland, Methodists, Congregationalists, Baptists, Episcopalians and others, have already a fine beginning, and are making rapid progress in churches and schools. But what are these among so many millions! There is plenty of room for our Reformed Church here without in the slightest degree interfering with others. Others have more than they can possibly do, so that we have a work here which no others can do, and unless we do it, it will be left undone.

The first thing that is generally done by missionaries coming here, is to secure a suitable house, which is absolutely necessary to the preservation of health in this climate, as of course it is so in the best of climates. These houses are of foreign designs, of one and two stories, and built by the Boards of the Churches at home.

The next step is to begin on the study of the language, which requires about three years patient labor to get a foundation laid, which has afterwards to be followed up by constant study.

The next step is generally the beginning of a week-day school in which some English is taught, and the Ten Commandments, the Apostles' Creed, the Catechism, and also Japanese reading and writing by a Japanese teacher. From the week-day school grows up the Sunday-school, catechetical class, and finally the Church. Some of these school-houses are Japanese houses, others are foreign-built. So also with the churches, some are private Japanese houses, others are plain little chapels, which is better.

Then follows the preparation of young men for assistants, who are sent out into other cities and country villages, to catechise or teach the people as best they can. These places are then visited by the regular minister once or twice a year. Young ladies' [illegible] and seminaries are also founded to give the Japanese ladies a Christian education, and on Sunday all are required to attend worship in a body.

So the work is carried forward very much as it is at home. In this way, of course, must our Church be firmly established. First a parsonage is necessary, for it is impossible to live in a Japanese house. After this it will be necessary for me to acquire the language sufficiently to be able to carry on responsible work properly. Next a school building will be required which can for a time be used for Sunday-school and church services. Then another man and his wife will be needed, to have time for the study of the language, and so be ready for the growing work. So on, remembering that every new man sent out should have money enough sent ahead or with him, to build a house for himself. It is useless to send missionaries here without this provision, for rents, if houses can be rented, are so high that it justifies the Church in building rather than to rent, for the sake of economy. Our old historic Church has here a fine field, and I have no doubt the Lord will move her on to possess it. May the time soon come when this shall be accomplished.

Yours truly,

AMBROSE D. GRING.

Yokohama, May 7, 1880.

For The Messenger.

REPORT ON THE STATE OF RELIGION OF LANCASTER CLASSIS.

Dear Fathers and Brethren:—Grace and peace be multiplied unto you through Jesus Christ our Lord. In reviewing the parochial reports, it is significant to note the ready acknowledgments of God's goodness to His servants, manifested in the blessings of health and strength. Especially is it gratifying to learn that the aged fathers in the ministry have been spared to us; even have been able to abound in labors.

Not only were our altars protected, but also our firesides. Whilst the usual number have been felled by the dread enemy, no epidemics have devastated our flocks. Under these divine favors the Word has been preached regularly and faithfully. The sacraments have been administered, and the blessings which they convey are enjoyed by steadily increasing numbers. The moral condition of the people, from the reports, is good. A marked advance on all former years is the increase in benevolent contributions. This shows the extent to which the people are practically consecrated to the Lord. We have grown in grace, and in faith in our Lord Jesus Christ.

Peace and good-will prevail among us, both between pastors and people, and between the several congregations. Yet we regret exceedingly that the faithful, self-denying labors of a few of the brethren are met by an ingratitude which denies them their financial support.

In November last the memorable Peace Commission held its sessions in our bounds, and our congregations seem to have been filled with its spirit. Liberal thank-offerings have been made, and others are to follow in a short time. The work of Missions, to which these offerings are devoted, is vigorously pushed forward. Missionary societies are being organized, which not only afford opportunity to make offerings, but especially do much to instruct the people in this important Christian duty.

Catechization is receiving increasing attention. Large numbers are instructed in the doctrines and duties of our holy religion, and received into full membership in the Church of Christ.

Our ever vigilant pastors, constantly on the alert to watch the enemy, speak in their reports with sadness of the increase of skepticism and unbelief among the masses. We rejoice that although they tremble, they flee not. Being clothed from on high with the armor of God they cease not to make vigorous onslaught on the hydra-headed enemy. And why not? Has not the Master assured us that the gates of hell shall not prevail against the Church? And did He not say, "Lo! I am with you alway?" In this connection reference has been made to the fact that our public schools crowd the children with so many studies that their time and strength are monopolized to the partial exclusion of religious studies, in the Scriptures and catechism. Positive Christian instruction being no longer imparted in these schools, our pastors, and particularly our members in school boards, and such as may have influence over boards, should use every proper measure to have this evil remedied so that the head be no longer trained at the expense of the heart.

Brethren, by the grace of God our labors have not been in vain. Notwithstanding the trials and difficulties, that may meet us in the way, let us take courage and move forward. The congregations within the bounds of this Classis are certainly, all things considered, in better condition to-day than for many years, perhaps than ever before. Yet there remains much to be done, and our time to complete it may be short. A few more parochial reports may sum up the ministerial labors of our lives. Be they few or many, let us resolve by the grace of God, to do our duty faithfully, and the victory must finally be ours. The grace of our Lord Jesus Christ be with His people. Amen.

J. H. PANNEBECKER,
Chairman.

THE GREAT SCOTCH HERESY CASE.

The case of Professor Robertson Smith, who is on trial in Scotland for heresy, has reached an interesting stage. It will be remembered that great difficulty has been experienced in drawing up against the accused theologian a libel, which would give assurances to the opponents of the views he entertains that a conviction could be carried. Finally an amended libel was produced, upon which most of the extreme Orthodox party were willing to go to trial. But Principal Rainy, who is said to belong to the "Left Centre party" in the Free Church, endeavored at this point to end the whole incident by a compromise. He suggested that the libel be dropped, and that Professor Smith be removed from his chair, which would still leave him a minister of the church, and competent to preach. A long and elaborate pamphlet was published, anonymously it is true, but evidently written by Principal Rainy, who has never denied its authorship, urging this disposition of the case. To this pamphlet Professor Smith has replied in a vigorous open letter, addressed to Dr. Rainy. He takes the easy, intelligible ground that the proposition to drop the libel is in reality a confession that he cannot be convicted under it, and, therefore, that there is no excuse for removing him from the professorship. The weakness of the cause which could resort to such a so-called compromise is very clearly pointed out. The accused professor declines to accept what he admits, would be a decisive verdict of acquittal at the price of removal from his chair, and argues on strong ecclesiastical grounds against the tyranny of the proposition. It is decided that the Orthodox party will not accept the compromise any more than will Professor Smith, and it appears to be certain that the charge will be persisted in, and that an interesting trial will take place.—*Boston Advertiser.*

Family Reading.

LAST WORDS.

The last lines that Frances R. Havergal ever wrote express the longings of the soul that sits at Jesus' feet and looks up into His countenance:

"I am so weak, dear Lord, I cannot stand
One moment without Thee;
But O, the tenderness of Thine enfolding!
And O, the faithfulness of Thine upholding!
And O, the strength of Thy right hand!
That strength is enough for me.

"I am so needy, Lord! and yet I know
All fulness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure
My least, my greatest need. And so
Thy grace is enough for me."

MINT, ANISE, AND CUMMIN.

BY MRS. EMILY C. JUDSON.

"Do you think it will do for —— to carry a silk umbrella in America?"

"Do! Why?"

The sweet blue eyes which had been lifted to mine in asking the first question, assumed a grave earnestness, as my gentle friend continued, "I mean, will people make unpleasant remarks about it? Won't they think it not quite the thing for missionaries?"

I glanced at the poor, rickety, carefully mended article in question, and answered truly, that I did not think it would be likely to create a very powerful sensation in America.

"Ah!" said my questioner, laughing, "I see you don't understand these things. Now I would give a dozen umbrellas like this for one good cotton one——of course I would. And yet I have known missionaries to be censured for quite as innocent pieces of extravagance (or economy) as using this poor specimen of my handiwork, that you seem so inclined to ridicule."

"And what if they are censured?"

"You remember what Paul says: 'If meat cause my brother to offend, I will eat no flesh while the world standeth.'"

"Ah, but——" I spare the reader an exposition of Scripture, which might not tend to edification, and which was interrupted by the entrance of a third person.

"I am so glad you have come!" said my blue-eyed friend. "Now don't you think this nice silk umbrella—see how carefully I have mended it—is quite as good as Mrs.——'s gold watch?"

The two ladies laughed a short, curious, apologetic sort of laugh, which *had more of regret and pain than* mirth in it, but which served as an introduction to the story of the gold watch.

Mr.——had been many years married, and had lived in tolerably easy circumstances, when he was converted, and received an appointment as a missionary to the heathen. Perhaps he thought Paul's prohibition of gold did not extend to anything so useful as a watch, or possibly he might have fancied that it had a strictly feminine application, or (what is most probable) he thought nothing at all about it; but certain it is that he carried his gold watch, now somewhat advanced in years, across the waters with him. In taking possession of the premises of a brother missionary about returning to America, the watch, as a matter of mutual accommodation, was exchanged for a clock, and so found its way again to its native shores. And now I must frankly acknowledge that my memory is at fault as to precisely where the watch was lost, a circumstance which on the whole I do not regret, as it preserves me from a feeling of being on the road to personalities in making this little record. But the watch was lost by the missionary's wife, on her way to a female missionary meeting; and one of the ladies of the meeting kindly went in search of it. Being unsuccessful, she procured through a friend an advertisement to be inserted in a newspaper. And so it became known to the world, or to that portion of it, that "a missionary" had lost a "valuable gold watch." And then my two friends, with a profusion of sorrowful smiles and sympathetic blushes, called on me to imagine the excitement in that little community; how every man, woman, and child, not the actual proprietor of a gold watch, (and some that were,) declared that if it had come to this, if missionaries could afford such extravagances, they might get their money for the heathen as they could; they would never contribute a cent—not they, indeed!

"And how did it all end?" I inquired.

"Oh, it didn't end—such things never do. They go on increasing and doing mischief to the end of the chapter."

"So you see," said Blue-eyes, "we cannot be too careful."

"I see." My answer was mechanical; for my thoughts were not there. They were busy recalling the image of a poor woman I once knew, who, while bearing the burden and heat of the day in the support of her family, was obliged to take especial care lest, by some word or look, she should displease her husband, and so deprive herself of the occasional assistance he condescended to render. I however saw in a moment the infelicity of my comparison, for this man was a drunkard, not a professed child of God.

"We cannot be too careful," repeated my gentle friend.

"Oh, no." I did not well know what to say, and I did not dare trust myself to look at her. Here was a tender young mother, bearing a heavier sorrow than those of my readers who have only laid their children beneath the sod know anything of; and in the midst of it all, troubling her meek thoughts about an old umbrella, lest she might inadvertently displease the men and women who never in their lives made a real sacrifice for Christ. Not that she cared to please for her own sake—the very flush on her cheek told that—but from love to her Master she could submit to anything. And then my thoughts wandered off to snug, cozy homes, where dutiful children might gather, and even the troubles were of a comfortable, easy sort of character, rendering life more agreeable by occasional up-hill passages. And I saw in my musings (I could not help it) some of the occupants of these enviable homes carping at the length of Peter's beard, or the fashion of John's mantle, while the Saviour of the world walked in all His majesty, unwelcomed, and scarcely recognized.

"It won't do!" at length I broke forth, more peremptorily than I had intended.

"You think it won't?" was the answer, in a tone so resigned as to be positively touching.

"Oh, the old umbrella! I didn't mean that. It won't do for poor missionaries to trammel themselves with all these knotty consciences. You know 'John came neither eating nor drinking, and they said he had a devil; the Son of man came eating and drinking, and they said, Behold a gluttonous man, a winebibber,' &c. I fancy the old generation is not quite extinct."

"Oh, those were the unbelieving Jews; these are Christians."

"So it is to be hoped."

For a few days my thoughts were busy with those Christians who "bind heavy burdens and grievous to be borne" upon the shoulders of their brethren, and "will not themselves so much as touch the burdens with one of their fingers." But gradually the subject occupied less space in my mind, and finally came to be regarded as one of those phantoms which occasionally visit us during our daylight musings, as well as in our sleeping dreams. This state of confidence, however, was destined to be disturbed.

"And what do you think of my dress?" asked a returned missionary, at the close of a conversation in which she had been detailing certain plans of self-devotement to a friend. "Pray do not look so surprised at my question, or I shall be quite ashamed. You must be aware that such things have more weight than they ought; and I should not wish my influence injured by anything so trivial."

"You need not fear that; yours is just that happy style of dress which nobody ever sees. Now I take a second look, it is of fine material, but there is nothing showy about it; and as to fashion, it is neither quite new, nor so old as to attract any attention by its oddity. A very fair specimen of the wearer's good sense and good taste both, it strikes me."

"Indeed, the wearer deserves no such compliment. I was quite shivering in New York, when Mrs. —— was so very kind as to present me with her last year's bonnet and mantle. They are, of course, nicer than I should have bought, but they are very comfortable; and I did not feel at liberty to refuse the gift, unless, indeed, I should do harm by wearing it. I should rather go back to my thin old shawl and straw bonnet, than have my nice, comfortable clothing stand in the way of my doing good.

"I don't doubt that; but you need have no fears."

Unfortunately, this well-meaning friend was mistaken. The missionary went from place to place, pressing her cause with an eloquent earnestness which belongs to the deep, unselfish heart of a truly devoted woman; and while some listened prayerfully and contributed liberally, others (not mockers, not giddy women of the world, not declared enemies of the cause of missions) sat taking an inventory of her dress, estimating how many yards of cloth were in her mantle, and, in the course of their examinations, arrived at the astounding conclusion that it was composed of as fine, possibly finer, material than their own.

Out upon the woman! Did she presume to come, in all her finery, begging of them? They always had a good many doubts about this missionary business, but this—this was a little too much! And so these people kept back the accustomed sixpence, very likely to increase the fineness of their own mantles another winter. Perhaps not, though. Perhaps they would not wear a fine mantle, if it were given them. Perhaps they are very exact (as they ought to be) about the tithe of mint, anise, and cummin; dressing in chintz, and eschewing ribands altogether. And so they save their money—for what? To "pull down their barns and build greater"? To add that long coveted lot to the farm? To provide for the possible wants of children who have strong hands and able heads?

I will not ask for what; no matter what, if they "neglect the weightier matters of the law."

Now, I am no defender of gold watches or silk umbrellas. I have no desire to varnish over the faults or follies of any missionary: but woe to that man who shall make the delinquencies of his brother servant an excuse for disobeying the Master! Woe to that disciple of the Lord Jesus Christ who, under any pretext whatever, refuses to obey the last command of his risen Redeemer to the very best of his ability! If he cannot himself "go," he *must* procure a substitute, or assist in procuring one, at his peril. Assist, not meanly and parsimoniously, serving God, as somebody has it, by sixpences, but with a noble generosity, worthy of his character as a Christian, worthy of the wondrous commission with which he has been honored, worthy of the glorious cause of his all-glorious King.—*Macedonian.*

A GREAT PREACHER'S POVERTY.

Jonathan Edwards fought a hard battle with penury in his last years, and was often sorely perplexed to find food for his large family. Dismissed from the church at Northampton, Mass., over which he had been pastor for a quarter of a century, he removed to Stockbridge to labor among the Indians. He was obliged to support his family of ten children on a mere pittance. In this seclusion he wrote his treatise on the "Freedom of the Will," which is regarded as a master-piece in theological literature. So great was his poverty at this time, that the treatise was written largely on the backs of old letters and the blank pages of pamphlets, as letter-paper was beyond his means of purchase. His daughters, who were all young women of superior mental powers, made lace and painted fans for the Boston market, that they might add something to the family resources.

TEMPER AT HOME.

I have peeped into quiet "parlors" where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are deal and the floor carpetless; into "kitchens" where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the hatch overhead; and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor rank, nor station—as tone and temper that make life joyous and miserable, that render homes happy and wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers, or accomplishments, or means, or society, can make it, the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—*John Hall, D. D.*

GATHERING WILD FLOWERS.

Yonder on the wooded slope the feathery shade-tree blooms, like a suspended cloud of drifting snow lingering among the gray twigs and branches; and chasing across the matted leaves beneath, a lively troop of youngsters, girls and boys, make the woods resound with their boisterous jubilee. A jolly band of fugitives fresh from the stormy week's captivity—spring buds bursting with life, with a pent-up store of spirits that finds escape in an effervescence of ringing laughs and in a din of incessant jabber. How well I know the buoyant exhilaration that impels them on their reckless frolic, as they skip from stone to stone across the rippling stream or "stump" each other on the treacherous crossing pole which spans the deep still current! Now I see them huddle around the trickling grotto among the mossy bowlders in the steep gully yonder, where the mountain spring bubbles into a crystal pool. Alas! how quickly its faint blue border of hepaticas is rifled by the ruthless mob! Now they clamber up the great gray rocks beneath the drooping hemlocks, stopping in their headlong zeal to snatch some trembling cluster of anemone, nodding from its velvety bed of moss. Now plunging down on hands and knees, shedding innocent blood among an unsuspecting colony of fragile bloom—those glowing blossoms so welcome in the early spring! Who does not know the bloodroot—that shy recluse hiding away among the mountain nooks, that emblem of chaste purity with its bridal-ring of purest gold? How often have I seen its tender leaf-wrapped buds lifting the matted leaves, and spreading their galaxy of snowy stars along the woodland path!

Then there was the shy arbutus, too. Where in all the world's bouquet is there another such a darling of a flower? And where in all New England does that darling show so full and sweet a face as in its home upon that sunny slope I have in mind, and know so well? Was ever such a tufted carpet spread beneath a hesitating foot? Even now, along the lichen-dappled wall upon the summit, I see the lingering strip of snow, gritty and speckled, and at its very edge, hiding beneath the covering leaves, those modest little faces looking out at me—faces which seemed to blush a deeper pink at their rude discovery.—WILLIAM HAMILTON GIBSON, in *Harper's Magazine for June.*

REST.

BY J. C. H. C.

Knitting, busily knitting,
The dear old grandmother sits,
While through the window in sunshine
The lazy butterfly flits.
It lights on the well-worn Bible,
And sways its beautiful wings,
While the good old grandmother ponders
And sweetly, but feebly, sings.
The hollyhocks, tall and slender,
Stand close by the open door.
Like sentinels watchful and tender,
Their shadows thrown on the floor.
The blossoms tempt bees by their sweetness,
And blush in the light of the sun,
While birds, in their nests 'mid the tree-tops,
Cease caroling one by one.
And now she has finished the knitting,
And thinking of far-away lands
She watches the butterfly flitting,
And folded are grandmother's hands.

* * *

She dreams she hears little feet coming,
And all her faint pulses are stirred,
For loud o'er the sound of bees humming,
The voices of children are heard.
They troop up the garden-path gaily,
And rush through the doorway in glee;
But soon, in demure satisfaction,
Are seated by grandmother's knee.
She tells them the old-time stories,
And presses them each to her breast,
Calls them "Grandmother's dear morning-glories,"
And no one knows which she loves best.
Her dreams change slowly to others
More sad, and yet they are bright,
For three little heads are all shining
Above her, like angels of light;
And six little fair hands are beckoning
And a bright golden gate opens wide,
Where her dear old companion stands waiting;
And gladly she walks by his side.

* * *

And thus, sweetly resting, they found her
That day at the setting of sun
With a halo of glory around her,
For grandmother's work was done!

—*Christian Union.*

SUPERFICIAL NEATNESS.

No doubt many think there has been quite enough said and written on the importance of thorough and systematic cleanliness in every department of household economy. We by no means desire to advocate the distressing neatness which must make those who practise it drudges and slaves, as well as make the home where it is practised a place more than all others to be dreaded and avoided. Besides, we have little confidence in that neatness which is practised with a flourish of trumpets. We have had occasion to know that a display, an effort to call the attention of every one to wonderful labors and surprising neatness resulting therefrom, is very likely to be found after all not more than an outside show. The work that is too loudly blazoned will seldom bear a rigid investigation. That which is done thoroughly, but quietly, is the work that has unassailable foundations and is perfectly finished in every department.

We most earnestly desire to show to the young, particularly, how truly a perfect neatness, pervading every portion of a woman's work, instead of increasing labor, eventually lightens it.

Let this mode of working, or having work done, be so confirmed as to be a second nature, and the mistress of the family need have no fears. Guests who may come to her unexpectedly will not disturb her equanimity. She is well assured that the home machinery is in perfect working order, that there need be no uneasiness or excitement. She knows her table, however simply provided, will be neat, and the food which is to be set before her husband will be the best she can afford. What is good enough for him who furnishes the means of providing is good enough for any guest, however honored.

It is a recognized law in the family that her house, from cellar to garret, must be kept in order always—not by fits and starts—and all parts of the work well done at the proper time. If this mode of keeping house has been the rule from the beginning, the lesson of systematic labor and thorough neatness, though at first hard to learn and practise, once mastered, will have borne rich fruits. Unexpected guests may, of necessity, increase the labor, but far less than in unmethodical, unregulated families. The mistress's face is unclouded. She meets her guest cordially and calmly. No servant runs about wildly to see if rooms are aired and dusted, and in proper order. The friends are shown to their apartments without one doubt on the part of their hostess but they will find a cordial welcome in the neatness and cheerful appearance of the room as the door is thrown open. No mysterious, anxious glances pass between mistress and maid, no hastily-whispered question or direction is seen, which the guest can easily interpret in this wise:

"Is everything right in the chamber?" or, "Run quick and see if we have enough for dinner to go round."

So where the true kind of unfailing neatness reigns there will be found peace and contentment. Once start the machinery on the right track, with all parts skillfully lubricated by the kindly watchful care and supervision of the mistress, and one sees the work go on with an ease and celerity that can never be found when the labor is performed superficially, and with insufficient supervision.

The thorough neatness which we advocate is not simply for the pleasing of the eye or for present comfort. Health as well as pride calls for it. Carelessness, if unnoticed, goes on from one item of neglect to another; and it is astonishing how short a time elapses before even the most easy and inefficient housekeeper will begin to marvel what can have filled the whole house with impure air and disagreeable odors. Even then she may not dream that lack of careful watch on her part has tempted to untidiness on the part of her maids. A child is taken ill, grows worse, dangerous symptoms are developed, and, in spite of energetic treatment on the part of the physician and unceasing nursing by the mother—now roused to activity—it dies. Another falls in the loveliness of early childhood. The mother is next prostrated, but fears for the husband and children still left; she struggles back to life, the wreck of her former self. It may be she lives to see other woes coming upon her.

The physician calls it diphtheria, and talks of carelessness on the part of the builders of the house, bad draining, imperfect sewerage; and no doubt in many instances they are correct. But were they at liberty to make close investigation we think they would be amazed. It would not be considered quite proper for a family doctor, however trusted and familiar, to look behind the flour barrel, to pull out the meat barrels in the cellar, to examine the safe and open the refrigerator, to start back in blank astonishment at the odor that assails him. Let him look closely into those places, and, while he may bear witness against poor drains and deficient sewers, he certainly would feel that careless housekeeping and unfaithful servants have had an equal share of bringing sorrow into the house and blighting the parents' hopes. There are very many most excellent housekeepers; a multitude who are culpably careless.—*The Christian Union.*

Useful Hints and Recipes.

CREAMED CRACKERS.—Split six Boston crackers; place them in a plate and pour boiling water over them; as soon as they are slightly softened drain off the water, sprinkle lightly with salt, and pour some sweet cream over them.

SUMMER MINCE PIE.—Four crackers, one and one-half cups of sugar, one cup molasses, one cup of cider, two-thirds of a cup of butter, one cup of chopped raisins, one-half cup of currants, two eggs well beaten and stirred in; the last thing, spice to taste.

DESSERT.—Place as many crackers as may be desired in saucers and cover with boiling water. When all the water is absorbed, cover with thick cream and sugar; then place a spoonful of jelly in the centre of each and season with nutmegs. No nicer dessert can be desired.

SWEETBREAD CROQUETTES.—Lard green sweetbreads, say four of them, and brown in butter; have about half a pound of cold tongue, which chop fine; chop up the sweetbread, mix well together, with chopped parsley, half a small onion, and add a little pepper and salt; break three eggs, and use only the yolks, and add some of the gravy the sweetbreads were cooked in. Make the sweetbread into round forms, roll them in breadcrumbs and fry in very hot butter. Let them drain in brown paper before serving.

Miscellaneous.

MR. TENNYSON'S NEW POEM.

De Profundis.

Two Greetings.

I.

Out of the deep, my child, out of the deep!
Where all that was to be in all that was
Whirled for a million æons thro' the vast,
Waste dawn of multitudinous eddying light—
Out of the deep, my child, out of the deep!
Thro' all this changing world of changeless law,
And every phase of ever-heightening life,
And nine long months of ante-natal gloom,
With this last moon, this crescent—her dark orb
Touch'd with earth's light—thou comest, darling boy;
Our own; a babe in lineament and limb
Perfect, and prophet of the perfect man;
Whose face and form are hers and mine in one,
Indissolubly married like our love;
Live and be happy in thyself, and serve
This mortal race, thy kin, so well that men
May bless thee as we bless thee, O young life
Breaking with laughter from the dark; and may
The fated channel where thy motion lives
Be prosperously shaped, and sway thy course
Along the years of haste and random youth
Unshattered; then full current thro' full man;
And last, in kindly curves, with gentlest fall,
By quiet fields, a slowly dying power,
To that last deep where we and thou are still.

II.

1.

Out of the deep, my child, out of the deep,
From that great deep before our world begins
Whereon the Spirit of God moves as He will—
Out of the deep, my child, out of the deep,
From that true world within the world we see,
Whereof our world is but the bounding shore—
Out of the deep, Spirit, out of the deep,
With this ninth moon that sends the hidden sun
Down yon dark sea, thou comest, darling boy.

2.

For in the world, which is not ours, They said
'Let us make man' and that which should be man,
From that one light no man can look upon,
Drew to this shore lit by the suns and moons
And all the shadows. O dear Spirit, half-lost
In thine own shadow and this fleshly sign
That thou art thou—who wailest, being born
And banished into mystery and the pain
Of this divisible-indivisible world
Among the numerable-innumerable
Sun, sun, and sun, thro' finite-infinite space
In finite-infinite time—our mortal veil
And shatter'd phantom of that infinite One,
Who made thee unconceivably thyself
Out of His whole World-self and all in all—
Live thou, and of the grain and husk, the grape
And ivyberry, choose; and still depart
From death to death thro' life and life, and find
Nearer and ever nearer Him who wrought
Not Matter, nor the finite-infinite,
But this main miracle, that thou art thou,
With power on thine own act and on the world.

THE HUMAN CRY.

I.

Hallowed be Thy name—Halleluiah—
Infinite Ideality!
Immeasurable Reality!
Infinite Personality!
Hallowed be Thy name—Halleluiah!

II.

We feel we are nothing—for all is Thou and in Thee;
We feel we are something—*that* also has come from Thee;
We are nothing, O Thou—but Thou wilt help us to be.
Hallowed be Thy name—Halleluiah!

—*Nineteenth Century.*

HUDSON'S BAY.

Hudson's Bay and the river flowing into it from Lake Winnipeg form the natural gateway to the great Northwest, and Lake Winnipeg is the natural centre of distribution and collection for a large portion of that vast region. But there is an icy bolt drawn across the door, barring the way. Lake Winnipeg is a huge lake, an inland sea, of some three hundred miles in length and fifty or sixty in breadth. It receives the drainage of the fertile belt through navigable rivers, and it sends off that drainage towards the north through a large river—the Nelson—which pours its waters into Hudson's Bay. The Nelson is, in fact, the continuation of the Saskatchewan. Lake Winnipeg is in the very centre of the Continent.

If ocean steamers could penetrate to that lake, it would be like despatching a steamer direct from the port of London to the grain elevators of Chicago. It would be even better, for a vessel loading in Lake Winnipeg could take in her grain at the mouth of rivers penetrating to the very base of the Rocky Mountains, navigable for a thousand miles through the richest land of the Continent. Cannot this magnificent water system be utilized? I fear not. There are two obstacles which I am afraid will prove insurmountable. These are, the navigation of Hudson's Straits, and the navigation of the Nelson. Of Hudson's Bay and Straits we can speak with some confidence, for the Hudson's Bay Company have for a long period sent two, and occasionally three, ships every year to their two principal posts on Hudson's Bay; namely, Moose Factory, situated at the head of James Bay, the most southern indentation of Hudson's Bay, and York Factory, which is placed close to the mouth of the Nelson River.

Hudson's Bay is open for four or five months in the year. But Hudson's Straits are not, and there is little comfort in having open water inside in the bay when you cannot reach it, and it is a poor consolation to know that the warm ocean is close to you outside, when you cannot get out. There are years in which the Straits are not open for more than two or three weeks. Ships have occasionally failed to force a passage through the Straits, and ships have been detained in the Bay all summer, unable to work their way out.

The average duration of open navigation of the Straits is about five or six weeks in the year; you cannot depend upon more than that, though it may be open for nearly as many months. Of course the substitution of steam vessels for sailing ships would make considerable difference; but, even supposing steamers adapted to the purpose to be used, it must, I fear, be conceded that the navigation would be precarious, and the open season short. Moreover, the navigation is difficult and peculiar at the best of times, and it is doubtful whether ordinary steam vessels could be used; and problematical whether a trade could possibly be made to pay, requiring especially constructed ships, which would be idle for eight or ten months of the year.—*Earl of Dunraven.*

ALASKAN SCENERY.

Alaska is the great island region of the United States, having off its southern coast an archipelago rivalling the better known archipelagoes of the Southern Pacific. The 732 miles of latitude from the western terminus of the Northern Pacific Railroad, at the head of Puget Sound in Washington Territory to the head of Lynn Channel in Alaska contain one of the most remarkable stretches of inland ocean navigation in the world. It is remarkable for its bold shores, deep water, numerous channels, innumerable bays and harbors, abundance of fuel and fresh water, and shelter from the swells of the ocean. The great mountainous islands of Vancouver, Queen Charlotte, Prince of Wales, Wrangell, Baranoff, Chichagoff, and others, form a complete breakwater, so that the traveler can enjoy an ocean voyage of a thousand miles without getting out to sea and without sea sickness, the trip being made through channels between the islands and the main land.

The labyrinth of channels around and between the islands that [illegible] places less than a quarter of a mile wide, and yet too deep to drop anchor, the mountains rising from the water's edge from 1,000 to 8,000 feet, and covered with dense forests of evergreen far up into the snow that crowns their summits: the frequent track of the avalanche, cutting a broad road from mountain-top to water's edge; the beautiful cascades born of glaciers or the overflow of high inland lakes, pouring over the mountain precipices or gliding like a silver ribbon down their sides; the deep, gloomy sea-fiords, cleaving the mountains far into the interior; the beautiful kaleidoscopic vistas opening up among the innumerable islets; mountain-tops domed, peaked, and sculptured by glaciers; the glaciers themselves sparkling and glistening in the sunlight, dropping down from the mountain heights like some great swollen river, filled with drift-wood and ice, and suddenly arrested in its flow—all go to make up a scene of grandeur and beauty that cannot be placed upon canvas or adequately described with words. When the attractions of that trip are better known, thousands will make a pleasure tour along the coast of Alaska. —*Sheldon Jackson's "Alaska."*

THE COST OF STRIKES.

Mr. Carroll D. Wright, Chief of the Bureau of Labor Statistics in Massachusetts, has taken the trouble to prepare a summary of strikes in Massachusetts since 1830. During these fifty years there are recorded 159, or one strike every four months. Of this large number only eighteen ended successfully for the workmen, 110 entirely failed, sixteen were compromised, and six were partly successful, the result of the other nine being unknown. That is, in the light of experience, a Massachusetts laborer who undertakes to force his employer to advance his wages, stands only one-eighth of a chance of succeeding. These figures are just as trustworthy as those on which insurance companies invest their capital, and cannot be wisely neglected.

The disastrous strike of the Fall River operatives last year cost them in wages $1,400,000 during an idleness of fifteen weeks. Had they succeeded, it would have taken full two years for them to make good their loss. But they failed, and not only have lost the million and a half, but are in debt or have reduced their savings in order to live during the strike. A strike of crispins in Marlborough cost the operatives $200,000 in wages lost; another strike of crispins at Lynn cost them $250,000; a new Bedford cotton-mill strike cost $140,000, and so the record rolls on. Usually the expenses during the strike equal the wages lost, so that the balance seems largely against the strikers.

One of the permanent results of labor uprisings, as noted by Mr. Wright, is the effort continually being made by mill-owners to introduce machinery wherever they can. A machine does not strike for higher wages, or get drunk, and when abandoned does not threaten other machines which take its place. Machines, therefore, can be relied on.

Selections.

Search others for their virtues and thyself for thy vices.—*Fuller.*

The less our sorrows here and sufferings cease,
The more our crowns of glory there increase.
—*Herrick.*

Sight will not gladden him in his home, whom faith consoleth not by the way.—*St. Augustine.*

Old, inbred habits will make resistance; but by better habits they shall be entirely overcome.—*Thomas a Kempis.*

Small causes are sufficient to make a man uneasy, when great ones are not in the way; for want of a block, he will stumble at a straw. —*Swift.*

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor.—*Lord Bacon.*

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all His; He made it all, gives it all, and He has simply trusted it to us for His service. A servant has two purses, the master's and his own; but we have only one.—*Monod.*

Prune thou thy words, the thoughts control
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

But he who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.—*Dr. Newman.*

Look upon pleasures not upon that side which is next the sun, or where they look beauteously, that is, as they come towards you to be enjoyed; for then they paint and smile; but when thou hast rifled them, then behold them in their nakedness and weariness. Often consider and contemplate the joys of heaven, that when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither, and never look back to Sodom.—*Jeremy Taylor.*

Items of Interest.

A silver medal of the Pope and the cross of an Italian Order were part of the mass of rubbish, consisting also of large stones, nails, coins, pieces of paper, and bits of cloth, which were found recently in the stomach of an ostrich that died in Rome.

Basle successfully holds her own against all competition in the ribbon trade. This supremacy dates from the Edict of Nantes, in common with the English silk trade. As far back as 1810 there were some 600 ribbon looms at work in the canton, producing annually material valued at $1,250,000. In 1872 there were 7,000 looms, employing 6,000 weavers and helpers and 60 designers, and consuming annually 400 tons of silk, out of which 130,000,000 yards of ribbon were manufactured, valued at $12,500,000.

The bank at Hagerstown, Md., lost its president and cashier by death, fifteen years ago, and its affairs were left in a chaotic condition. The new officers were convinced that about $10,000 was missing, but the evidence of the loss was so unsatisfactory that nothing was done. Lately some old packages in the vault of the Merchants' Bank of Baltimore were examined, and in one $10,000 in good railroad bonds was found. This turns out to belong to the Hagerstown bank, having been deposited as collateral for a loan and no record made of it.

The directors of the State Hospital for the Insane, at Norristown, have elected Nathan P. Bower, of Doylestown, assisant clerk and store-keeper at a salary of $500 per year Miss Alice Bennett, of this city, was elected resident female physician at a salary of $1,800 per annum. Colonel Boyd, of the executive committee, reported that the total amount of purchases for the hospital to date amounted to $13,059.84. He thought everything would be in readiness for the reception of patients by the last week in June or the 1st of July. It was agreed to go into the election of assistant resident physician on Friday next, and the board adjourned to that date.

A lucrative branch of the Moscow undertaker's business is the repair and hire of coffins. The dealings in these necessary articles are for the most part, in other European capitals, confined to one permanent and final transaction But it would appear that many of the wealthy Muscovites purchase their coffins during their lifetime, and keep them at home, where they are used by careful housewives as repositories for groceries and other edible stores. The Russian rat, however, has a sweet tooth, with which he industriously gnaws his way into these grim receptacles of sugar, raisins, and spices, doing such damage to them in the course of his forays that they are constantly in need of repair. The "hiring department" of the establishments above alluded to is chiefly supported by widows of merchants and tradesmen, who house the remains of their "dear departed" in cheap deal coffins, but hire for the funeral ceremony magnificent "caskets," richly decorated with velvet and gilding, in which the plain wooden boxes actually destined for interment are enclosed. At the church-yard gate the accommodating undertaker takes back his splendid shell, which has fulfilled its purpose by conferring distinction upon the relict of its temporary occupant during its transport through the public streets, and the deceased is consigned to the grave inexpensively.

Science and Art.

The Pennsylvania Railroad Company have accomplished the arduous task of examining 5,000 employees attached to the line and working on trains and ferry boats, with a view to discover to what extent color blindness prevails among them.

The surveying for the St. Gothard Tunnel was so nicely done that although the tunnel is nine and a quarter miles long the two galleries were bored with such precision that they met with a difference of only inches in level and a lateral deviation of less than eight inches.

Naturalists who have been exploring Borneo assert that in the stems of certain plants found there are galleries tunnelled by a species of ant, and that the presence of the ant is essential to the existence of the plants, for unless attacked by the insects when young, the plants soon die.

POTTERY.—Thirty years ago there was but one pottery in this country making white and yellow ware, and not a mill to grind material. All the flint and stone required were imported from Great Britain. Now there are 800 potteries in the United States, representing a total capital of over $6,000,000. The pottery craze of the last two or three years resulted in the erection of thirty new kilns in 1879.

PRESERVING LEATHER.—To preserve leather, hose, belting, etc., in good condition, *The Engineer* recommends crude castor oil, warmed if possible, and freely applied. It increases, it says, the pliability of the leather, and the cling of the belts, and does not become rancid. Rats avoid it. In hose it should be pumped in from the interior under considerable pressure, thus thoroughly filling the pores.

Personal.

Kossuth, the Hungarian patriot, has begun the publication of his memoirs in Paris.

Ex-Governor John F. Hartranft, now Postmaster in this city, has been appointed collector of the port of Philadelphia.

Mrs. Helen Hunt Jackson has sailed for Europe on a visit to Mr. and Mrs. Ole Bull in their Norwegian home.

Ex-Empress Eugenie was to have been at the spot June 1st, 1880, where her son was killed one year before. In Paris the Bonapartists commemorated the anniversary.

Prince Leopold and the Princess Louise telegraphed to Chicago for rooms at a hotel during the sessions of the Chicago Convention, but could not get them.

The lady to whom young Pecci, the Pope's nephew, was recently married, is the daughter of a rich Roman merchant. Being unable to obtain from his father the means necessary to set up an establishment befitting such a bride, the young man applied to his uncle. All that the Pope could do for him was to give him 25,000 francs, and this sum he was obliged to borrow. Much talk was made in Rome of the meagreness of this provision, and when Leo heard the current gossip on the subject, he replied that he was truly sorry he could do no more, but matters with him were in a position such that he never had enough in the house for the needs of the day.

Books and Periodicals.

A RARE PIECE OF WORK; OR GILKIE'S COURT. A Story for old and young. By P. B. Chamberlain, author of "Mistress of the House," etc. New York: Thomas Y. Crowell, No. 744 Broadway. Pp. 272. Price $1. For sale by Reformed Church Publication Board, 907 Arch St., Phila.

The story told in this book is full of thrilling interest, and carries with it its wholesome lessons on almost every page. It develops, in a truly simple and practical way, a variety of methods, in which a heart, full of the love of Jesus and glowing with sympathy for the miseries and misfortunes of our fellow-men, can give tangible expression to its warm aspirations in relieving the sufferings and ministering to the wants of the poor and necessitous with whom we are surrounded. The happiness which flows from active participation in such efforts is a most rich and ample reward.

KNOWING AND DOING; AND OTHER STORIES FOUNDED ON BIBLE PRECEPTS. By Mrs. Henry H. B. Paull, author of "The Greatest is Charity," "Trevor Court," etc., etc. New York: Thomas Y. Crowell, No. 744 Broadway. Pp. 278. Price $1.

ALMOST TOO LATE; AND OTHER STORIES FOUNDED ON BIBLE PRECEPTS. By Mrs. Henry H. B. Paull, author of "The Greatest is Charity," "Trevor Court," etc., etc. New York: Thomas Y. Crowell, No. 744 Broadway. Pp. 228. Price $1. Both volumes for sale by Reformed Church Publication Board, 907 Arch St., Phila.

These two volumes contain each, as the title page indicates, a number of stories based in each case on some Bible Precept. In the first named volume there are four such stories, entitled: "Mary Hazeldine's Desk," based on "Overcome evil with good," Rom. xii. 21; "Mary Foster's Rules," "Not slothful in business," Rom. xii. 11; "Levelsie Manor," "Patient in tribulation," Rom. xii. 12, and "Edith Preston's Schoolfellows," "In honor preferring one another," Rom. xii. 10. The same number of stories also are contained in the second named volume, entitled: "Almost too Late," "Let not the sun go down upon your wrath," Eph. iv. 26; "Alice Brookfield's Trial," "Endure grief, suffering wrongfully," 1 Peter ii. 19; "Horace Gray's Downfall," "Be not wise in your own conceits," Rom. xii. 16; and "Esther Grant's Faith," "Casting all your care upon Him," 1 Peter i. 9. The stories are all written in a very lucid and direct style, and, in each case, embody a striking illustration and enforcement of the precept contained in the passage of Scripture upon which it is based. Whilst they must in their simple narrative form attract and interest the reader, they cannot fail imperceptibly also to leave a wholesome impress upon the heart, which will naturally find expression in active life. The moral tendency of these volumes is truly Christian, and, as such, commendable. F.

A DICTIONARY OF THE BIBLE: Including Biography, Natural History, Geography, Topography, Archæology and Literature. With twelve colored Maps and over four hundred illustrations. Edited by Philip Schaff, D. D., LL. D., Professor in Union Theological Seminary. Philadelphia: American Sunday-school Union, 1122 Chestnut St.; New York, 8 & 10 Bible House, Astor Place; Chicago, 72 Randolph St. Pp. 924. Exclusive of appendix.

This Dictionary "aims to be a useful companion in the study of the Scriptures, by furnishing in convenient alphabetical order and in popular form, the condensed results of the most recent investigations in Biblical literature, history, biography, geography, topography and archæology." Such a work was needed. Since the first Bible Dictionary was published by the American Sunday-school Union in 1831, Biblical learning has made vast progress. Even the improved editions of 1837 and 1855 no longer answered the wants of Sunday-school teachers and others, and Dr. Schaff has done a good work in securing the help of others whose labors are acknowledged, furnishing a book for reference fully abreast with the times.

LITTELL'S LIVING AGE.—No. 1878, June 12, 1880. Contents.—Animal Intelligence, *Westminster Review*; A Young Lady's Letter, *Temple Bar*; Memoirs of Madame de Remusat, *Quarterly Review*; He that Will Not when He May, by Mrs. Oliphant, Part xviii, *Advance Sheets*; "Cymbeline" in a Hindoo Playhouse, *Macmillan's Magazine*; Social and Literary Dandyism, *Saturday Review*; The Pinch of Wealth, *Spectator*; Professional Fools, *Globe*; Anchor-Ice, *Nature*. Poetry.—Playmates, The Dancing Girl, From the Cradle. Published every Saturday by Littell & Co., Boston.

THE STANDARD SERIES. Class G. 1, (Travels), No. 26, May 25th, 1880. Outdoor Door Life in Europe: Sketches of Men and Manners, People and Places, During Two Summer Months, by Rev. Edward P. Thwing, Professor of Rhetoric and Vocal Culture. Illustrated. Price, 20 cents. New York, I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE STANDARD SERIES. Class E. 3, (Biography), No. 28, June 8th, 1880. The Salon of Madame Necker: Taken from Documents Among the Archives of Coppet. Collected and edited by her great-grandson Othenin D'Haussonville. Parts I. and II.. (Translated from the French by Mary Stuart Smith). Price, 15 cents. New York, I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE INTERNATIONAL REVIEW. January, 1880. Rubens, II., with portrait, by Philip Gilbert Hamerton; The Islands of Okinawa, by Charles Lanman; Two Poems, by F. W. Bourdillon; Yellow Fever, by John S. Billings, M. D.; The Services of Francis Leiber to Political Science and International Law, by Prof. J. C. Bluntschli; Current Literature in France, by E. De Pressensé; William Cobbett, by Henry Cabot Lodge; William Kingdon Clifford, by John Fiske; Contemporary Literature; Recent English Books. Price, 50 cents. New York: A. S. Barnes & Co.

THE PENN MONTHLY. Devoted to Literature, Science, Art, and Politics. June, 1880. Contents: THE MONTH—The Opposition to Mr. Gladstone's Appointments—Minister White on "Bogus Diplomas"—The Fisheries Question—Party Morality vs. Party Interests—The Presidential Count—The Eaton Bill—The Census and the shifting of the Centre of Population—Some Secession Projects—The Subsiding of the Business Boom—Prospective Trade Changes—State Regulation of Railway Traffic—The Elevated Railway—How our "House of Correction" and "Almshouse" are Managed—Recent Utterances of the Society of Friends. Bayard Taylor on German Literature, O. S.; Spiritualism in Art, and the French Painters of the XVII. Century, Lady Blanche Murphy; The Three Climates of Geology, (second paper), C. B. Warring; Mr. Morgan's Classificatory System of Relationships, Prof. William F. Allen; New Books, Books Received. Published for the Penn Monthly Association by Edward Stern & Co., Nos. 125 & 127 North Seventh Street, Philadelphia; New York, American News Co.; London, Sampson, Low & Co.; Berlin, A. Asher & Co. Terms, $3.00 Per Annum. Single Numbers, 30 cts.

Among the interesting contents of THE PREACHER AND HOMILETIC MONTHLY for June are the following—Sermonic: "The Beatitudes," by Joseph Parker, D. D.; "Christians and the Opera," by J. O. Peck, D. D.; "Sorrow for Sin," by William Morley Punshon, D. D.; "An Untroubled Heart," by Prof. R. D. Hitchcock, D. D.; "A Winter With Moody and Sankey in St. Louis," by C. L. Goodell, D. D.; "The Faith of Abraham," by John Hall, D. D.; "Christ and Simon," by Rev. John Thompson; "Becoming as a Little Child," by Rev. Noel R. Hamer; "Gladness of God's House," by J. G. Butler, D. D.; "The Conversion of Paul," by Rev. Frank Russell; "The Christian's Delight," by Rev. T. L. Lewis; "The Vital Question," by Rev. Thomas J. Rowan; Communion Service: "Spices at the Sepulchre," by Richard S. Storrs, D. D., "The Last Supper," by Rev. T. B. McLeod. We have also papers on "Light on Important Texts," No. 2, by Howard Crosby, D. D.; "Suggestive Scripture for Revival Sermons," by J. O. Peck, D. D.; "Brotherly Talks with Young Ministers," by T. L. Cuyler, D. D. Then there is much matter on Sermonic Criticism, Prayer-meeting Service, etc., etc. This will prove a valuable number to all students of Scripture. Subscription, $2.50 per year, 25 cents single number. I. K. Funk & Co., 10 & 12 Dey St., N. Y.

Married.

In St. Clairsville, June 3d, by Rev. D. N. Dittmar, Mr. Thomas Stufft to Miss Susan Weyant, both of Mowry's Mills, Bedford Co., Pa.

By Rev. J. T. Rossiter, at the Euton House, June 8th, 1880, Mr. James K. Ellis of New York to Miss Carrie B. Curtis of Baltimore, Md.

On the 8th inst., at the residence of John S. Keefer, by the Rev. T. J. Barkley, Mr. J. F. Goss to Miss Jennie Keefer, all of Sunbury, Pa.

Obituaries.

DIED.—Near St. Thomas, Franklin Co., Pa., May 21st, 1880, Mrs. Elizabeth Kroh, aged 70 years, 11 months and 13 days.

Death came to this aged lady suddenly, as she sat on the porch of her home enjoying the beauties of nature about her. Though coming as a thief in the night, death found his victim watching and ready. Baptized in early infancy, brought up in a Christian family, confirmed in young womanhood, she belonged to her faithful Saviour Jesus. And how she enjoyed being His!

To her religion was a reality. She knew what it was to be called a Christian, and having confessed the name of Christ, made an offering of herself in thankfulness to Him, and fought against sin and Satan in this life, Jesus has given His beloved sleep. And when He shall come in glory, with all His holy angels with him, when the separation of the good from the bad has been made, this servant of His shall enjoy the inheritance of the blessed.

DIED.—Agnes A. DeHuff, youngest daughter of George and Eliza De Huff, was born in Columbia, Pa., Feb. 13th, 1864, and departed this life May 31st, 1880, aged 16 years, 3 months and 18 days.

As a tender plant grows under the watchful care of the gardener, until it bursts into bloom, so sister Agnes was nursed and cared for, until she was just beginning to blossom into womanhood. In her youthful prime her life was suddenly ended. The canker worm of death eat its way to her heart, and in spite of the most assiduous medical attendance, and the most complete nursing, she grew worse and worse, until the morning of the 31st of May, just as the rays of the rising sun were beginning to gild the eastern horizon, the light of her earthly life was extinguished, only to be rekindled on the other shore, where sickness and sorrow cannot reach her, and where she is no longer racked and convulsed with pain.

Were there no other argument for immortality, this in itself would have great force, viz.: a fresh young life so full of promise suddenly broken off. She had every thing to live for, and to us it seemed that she must live. She does live. It cannot be but that beyond this vale of tears, her life will continue to unfold and expand. She has but gone to meet her brother, to mingle with the holy angels, to be joined with the Lord.

Dedicated to God in her infancy, she renewed her covenant vows with nine other catechumens on last Good Friday evening, and stood with them around the communion table, to partake on earth for the first and only time, of the broken body and shed blood of our adorable Saviour on Easter Sunday morning. Then she communed with Him, whom having not seen, she nevertheless loved. What must be her love and gratitude now as she sees Him in heaven!

She will be sadly missed in the community, at school, in the social circle; for she had many friends, being sociable, vivacious, intelligent, beautiful. She will be missed in the Sunday-school, where she was a member of the young ladies' Bible class, until a few weeks before her sickness, when she took a class in the infant department; at prayer-meeting, which she attended regularly; in church, in the choir, where her sweet voice helped to swell the praises of Jesus; most of all in the family circle, where she was fondly cherished by her parents and only reviving sister. Thanks be to God that our loss is her eternal gain. The Lord gave, and the Lord has taken away, blessed be the name of the Lord! C. S. G.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. S. R. FISHER, D. D.,
Rev. C. U. HEILMAN,
Rev. A. R. KREMER,
} Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JUNE 16, 1880.

RICH MEN'S SONS AND THE MINISTRY.

Some one of the denominations, we forget which, has suggested to its ministers the propriety of appealing to the wealthier parents in the Church, to seek by prayer to God, and by all proper influences, for the consecration of their sons to the Christian ministry. This thought has been suggested by the fact that the ranks of the ministry are so largely filled by those who are poor. And this state of things may fall in with the declaration of the Master that not many rich are called. But that Divine declaration is so plain in regard to the danger of the rich that they ought to be startled by it. The opulent and liberal Countess of Blessington once thanked God for that little "m,"—that Christ had not said not *any* rich are called; and it ought to be a matter of congratulation that the difficulty of entering the Kingdom, by those possessed of this world's goods, can be removed by Him with whom all things are possible.

And why should the rich feel themselves absolved? It looks as if the office of the ministry could in their view, be left to those forced to it by a poverty which denies them a fair send-off in the learned professions. A poor man may do as good service as a rich one, but if any person holds back from God's work only because the necessity for preaching the gospel is made to consist in want of funds, it surely demonstrates the truth of what our Saviour has said. The whole thought is worldly and mercenary.

The movement to which we have referred, is, as we understand it, for the sake of the rich young men themselves, and not to relieve the Church by giving her preachers whose fathers can support them. True, any one who has a patrimony may expect it to be presumed upon. It may all go to make up the deficiency of the illiberal, but better that than to turn away sorrowfully when challenged by the Saviour.

FUNERAL SERMONS.

Bishop Bedell thinks the best way to break up the practice of preaching funeral sermons would be, to be candid on all such occasions, or in other words, to speak the unvarnished truth about the deceased. That might effect a desired reform, as the great fire in London purged out the plague by burning down the city. We doubt the wisdom of this, however. It would involve harsh judgments in many cases, and only harrow up the feelings of surviving friends without doing much good. When a man has passed his probation, he is in the hands of his God, and if he has left no evidence of his repentance and faith, the fact is more apt to distress Christian relatives than any one else.

Besides it is hard to get at the unvarnished truth. Partiality and false delicacy on the one hand, or popular prejudice on the other, may stand in the way. The loudest professions of conversion we have noticed for years, have come from under the gallows, and frequently the wishes of men, so often the father of their thoughts, have led them to glorify death-bed repentances. Yet no one desires to pronounce adversely in such cases. It is more pleasant to partake of the hopes expressed.

Then, again, the past lives of men may seem to call for a judgment such as God has reserved for Himself, but the expression of such judgment rather shocks the sense of those who have put on charity. Joseph Cook's declaration in one of his lectures, that Tweed had "fallen from his prison perch into hell," did not produce a wholesome effect upon a Christian audience, and those who applauded it, perhaps, thought that only those guilty of robbing city treasuries are liable to such a doom.

We do not think Bishop Bedell's way out of the difficulty is the only one. We would not like to say that funeral discourses should be entirely done away with. The death of individuals may furnish occasion for solemn warning, or for Christian encouragement, but the abuse to which the custom of dwelling upon the character of deceased persons, and the embarrassment to which ministers are put, may seem to call for some such extreme measure.

But the work must begin by a concession from those whose friends do not need panegyric, and we are glad to see a move in that direction. At the funerals of the wisest and best people who have lately died, there have been requests that nothing beyond the simple burial service should be used, and that all display and unnecessary expense should be avoided. If the good and the rich set the example, others will soon follow.

THEOLOGICAL STUDENTS AND MISSIONARY WORK.

It is intimated that the unusual interest in missions which prevails in Amherst College is due to the fact that for more than twenty-five years a mission band has been kept up among the students. They meet every two weeks for prayer and conversation concerning mission fields. The circular issued from Princeton, to which we called attention some time ago, emphasized the fact that the zeal of Presbyterian ministers in this same work is largely dependent upon the way candidates are enthused with the subject before leaving the Seminary. It alleged that when young men once take charge of a congregation they are so occupied with home duties that they seldom look beyond their immediate fields.

This will be found to be true in almost every denomination. A comfortable settlement is often the first thought of those who are licensed to preach the gospel. This is due in part, to the fact that beneficiaries and others often have a hard time of it during their theological course, and wish to come out from under the cloud into the sunshine of comparative ease and affluence. A kind of respectability attaches itself to some positions, and so the desirableness of certain places, pushes the idea of simple consecration and hard work among the highways and hedges, out of mind.

This is always a reversal of God's order, and is sure to meet with disappointment in the end. The apparently soft places in the work of God are flattering, and the man who accepts a hard one only because he can get nothing better, and makes it a mere stepping-stone to something higher,—who is always coming out to his front gate and putting his ear to the ground to listen whether the Church is not calling him to greater prominence is sure to be defeated in the end.

The true spirit of missions will lead a man to go anywhere and labor in the midst of self-denials, and this spirit should underlie all theological training.

DIFFERENCES AMONG OTHERS AND AMONG OURSELVES.

In looking at the proceedings of the various ecclesiastical courts that have lately met, and watching the debates, we have been more than ever impressed with the fact, that the real differences between men in the same denomination are greater than they are in our own. The Presbyterians, Methodists, Episcopalians, Lutherans—all are divided in opinion in matters of doctrine, polity and custom, and the various opinions held on these subjects are found to be consistent with orthodoxy and fellowship. Some of the subjects discussed are the very ones which have excited wrong feeling and produced alienation among us, and yet we are glad to see that they are being discussed in a proper temper, and we are sure the issue will be all the better for that. A very few men in either of these bodies might take exception to what others think and say and do, and if a bitter, intolerant, mutinous spirit were manifested, harmony might be disturbed; but no encouragement is given to that kind of thing, and so the ship passes many a breaker, with sails flying and everybody on board in a good humor. This is as it should be, and now that the Commission have unanimously agreed upon a basis of Peace, we hope the same underlying spirit of charity will pervade our General Synod. We do not see why we should waste our energies and make ourselves a by-word and a reproach, while others with greater latitude in matters of faith and doctrine are working together as Christian brethren.

SYSTEMATIC BENEVOLENCE.

Much has been said and written on this subject, and some diverse opinions have been expressed as to the proper way of reducing benevolence to a system. It is generally conceded, however, that St. Paul laid the foundation, at least, of all right and successful plans for carrying forward this important branch of Church work. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." We expect to say something on this very important text at another time, and consider, at present, the matter of benevolence as managed by our ecclesiastical bodies.

Take, for example, the mission work of the Church. Our three eastern synods have formed themselves into a tripartite union on the work of missions, with a tri-synodic Board, and a general superintendent, to direct, guide, and promote the work. At these mission headquarters the field is surveyed, reports and arguments concerning actual or proposed mission points are heard and considered, decisions made, and the results digested into proper form. Then the amount of funds needed to carry on the missionary operations is divided among the three synods. The synods accept the division of the Board, and send down the synodical appointments to the several classes, to be divided among their pastoral charges. And in this way the subject, started, discussed and brought into shape at mission headquarters, reaches the people for final action.

Surely this is systematic, if nothing else. But it *is* something else; it is the right thing to do. It is orderly; and "order is heaven's first law," whatever may be in our depraved world to the contrary; and the Church should be as much like heaven as possible. Here is proper division of labor, one of the first and most important principles of economy. The Board, the Superintendent, the Synods, the Classes, all have their hand in the work by preparing for the actual giving by the people. It is a *wise* system. Those appointed to oversee the work ought to know better than any other; and through the proper channels their knowledge is brought down, simplified, to all the people, and so at last all share in the knowledge of the mission fields, their prospects and their needs.

Now such a system ought to mean (as we verily believe), that the apportionments made by the Classes should be assumed by the several pastoral charges, as a moral and *legal* obligation, and that this should be done in due form by their representatives, the pastor and delegate elder, at the time the apportionments are made. That would mean business. It would mean honest dealing with our missionaries, who are often compelled to live more by doubt than by faith, and who have been incurring far greater pecuniary risk in accepting irresponsible promises to pay; that is, notes whose face and real value bear no certain relation to each other whatever. It would mean less of "great swelling words" of those who talk much and do little, and more of that sober zeal which pays as it goes, and pays what it promises. Let it once be fully understood that all the missionary appropriations must and will be met to the letter of the bond, and there can be no doubt that our missionaries, feeling perfectly secure in regard to temporalities, will be able to labor more abundantly, grow strong and efficient as ministers of Christ, and the more speedily bring up their missions to the condition of self-supporting charges.

K.

REV. ANDREW LORETZ.

In our recent notice of this venerable servant of God, we inadvertently overlooked the fact, that the Rev. D. Y. Heisler, published a pretty full account of him in one of the late volumes of the "Fathers of the Reformed Church," as full as could well be obtained at this late date. Our remarks, besides adding some little information to that given in his notice of him, confirm some of its most important statements.

F.

THE "SUNSHINE."

This little publication, as well as our publications for Sunday-schools generally, is meeting with much favor. At the suggestion of several persons, we have had as many copies of last year's issue as we could make up in full, bound in neat half-leather binding. We will send a copy by mail, postage prepaid, on the receipt of seventy-five cents. As the number is very limited, to insure the receipt of a copy, the order must be sent in soon. It makes a very neat and interesting volume for little ones.

F.

Notes and Quotes.

The Holston *Methodist*, speaking of the proposed new edition of the Southern hymn book, urges its use instead of the "numerous collections of pious corn songs and religious jigs with which the country is flooded."

Bishop Merrill, of the Methodist Church, stated at the Philadelphia Conference that in his recent tour through the Rocky Mountain region and the South-west, including Montana, Utah, Colorado, Texas, and Arkansas, he had not preached or held conference in any church that had not been helped into existence by the Board of Church Extension.

At a public meeting, Rev. Dr. Schenck, of Brooklyn, said: "Dr. McIlvaine, afterward Bishop, was in Exeter Hall, London, making a speech on missions. At one point he said: 'I am fishing for men, here I let down my net.' A young man came forward and said, 'Take me, educate me, and send me where you please.' He took him to Ohio, training him for the ministry, sent him to China, where he labored successfully for thirty-five years, and there he sits (pointing to the Rev. Dr. Syle, lately of Yeddo, Japan, who was seated near him)."

The Concord School of Philosophy will open its sessions this summer on the 12th of July, and continue them for a month. Mr. Bronson Alcott will preside and deliver a course of five lectures on "Mysticism," Mr. T. W. Harris will give ten lectures on the "History and Nature of Speculative Philosophy," and Rev. W. H. Channing four on "Oriental and Mystic Philosophy." Mr. Emerson is announced for but one lecture. If these discourses tally with those of last year, an ethical system will be put in the place of the "Personal Christ," as the ground of man's salvation.

The trustees of the College of New Jersey, on last Saturday, in view of the sanitary condition of Princeton, took the following action:

Resolved, That the Commencement exercises be confined strictly to the delivering the orations and conferring of degrees on Commencement Day, June 23d, and that all other exercises and festivities be dispensed with.

Resolved, That all the other usual Commencement exercises be postponed until the opening of the next term in September.

It appears, that the drainage has been bad, and several deaths have occurred, and the authorities, instead of hiding the facts, are going to work to remedy the evil.

Communications.

MERCERSBURG CLASSIS.

The Mercersburg Classis held its Fortieth Annual Meeting in the Reformed Church of McConnellstown, Huntingdon county, Pa., beginning on Wednesday evening, May 19th, A. D. 1880, and ending on the following Monday night, at 10 o'clock.

The attendance on the part of the ministers and delegated elders was quite large—numbering twenty-seven of the former and twenty-one of the latter. Those who were not present were excused for their non-attendance, having assigned satisfactory cause for their absence.

The officers of Classis elected to serve for the present year are: Rev. E. N. Kremer, President; Rev. F. F. Bahner, Vice-President; Rev. Wm. M. Deatrick, Treasurer, and Rev. Wm. I. Stewart, Corresponding Secretary. The Stated Clerk has served the Classis in that capacity for a period of twenty-four consecutive years—almost a quarter century.

The sessions of Thursday and Friday were, for the most part, taken up with the reading of the parochial and statistical reports, and in propounding to the delegated elders the regular constitutional questions. These reports were mostly of a favorable nature; general peace and prosperity prevailing in the several pastoral charges. The reader is referred for further facts to the Report of the Committee on the State of Religion and Statistics.

Much of the business transacted was necessarily of a routine character, and must needs be passed over in this brief abstract. Suffice it to say, that marked harmony prevailed in all the sessions of Classis. The use of angry words and uncouth epithets found no place at this meeting. Though different views were frequently expressed, yet this was done with due courtesy and proper respect.

A very interesting missionary meeting was held on Friday evening. This was unique in that none were appointed to make addresses, and yet a number of most excellent impromptu speeches were delivered such as are very rarely excelled, and often not equalled, at regular missionary meetings. A collection was lifted, without previous notice, for the cause of missions on the Pacific Coast, amounting to $18.66. A business session had been ordered for the evening, which had been vehemently opposed by a large number of the members, and what had been designed as a business meeting assumed the form of a spirited missionary meeting, and all were satisfied.

The Treasurer's annual report exhibited a healthy state of the finances. Receipts for Contingent Purposes during the year, $322.37. Disbursements for the same cause, $277.20. Balance in Treasury, $45.17. Receipts for Home Missions, $1,360.65, and for Beneficiary Education, $489.49. The apportionments were better paid up than for many a year. The Classis apportioned upon its pastoral charges $1,115.00 for Home Missions, and also $910 00 for the payment of the lot recently purchased in Washington City, and the erection of a chapel upon it for the mission in the nation's capital. Voluntary pledges, amounting to nearly six hundred dollars, were likewise made for the cause of Beneficiary Education.

The Classis has on its roll of beneficiary students at present four young men, who are seeking to prepare themselves for the work of the holy ministry, having received Mr. Lewis Krouse as such at its late annual meeting.

The pulpits of McConnellstown, and also those of the Reformed, Presbyterian, Lutheran and Baptist churches of Huntingdon, Alexandria, and Marklesburg, and the pulpits of other churches in the neighborhood, were occupied by members of Classis on Sunday.

A resolution looking towards the division of the Classis was offered, and after discussion, was referred to a special committee for consideration, to report at the next annual meeting.

The pastoral relation between the Rev. H. I. Comfort and the Grindstonehill charge was dissolved. The licentiate W. Wilberforce Deatrick was dismissed to the Somerset Classis, and the licentiate John B. Kieffer to the Lancaster Classis, Synod of U. S.

The next annual meeting was ordered to take place at Martinsburg, Blair county, Pa., commencing on Wednesday evening, April 27th, A. D. 1881.

A vote of thanks was tendered to the members of the Reformed church of McConnellstown and other friends, who so kindly and hospitably entertained the members of Classis.

In conclusion, a few words may be allowed in reference to the attendance of the people upon the services and sessions of the Classis. Never before, we believe, was there such a large and marked attendance, not only upon the public worship conducted by the Classis, but also upon the business sessions. At all the preaching services the church was filled to overflowing, and at the business sessions it was filled, and sometimes even crowded. May the blessings of the great Head of the Church rest upon the transactions of the Classis, and abide with all who were permitted to enjoy its pleasant sessions and pleasing associations.

WM. M. DEATRICK.
Stated Clerk.

June 2d, 1880.

TWENTY-EIGHTH ANNUAL MEETING OF LANCASTER CLASSIS.

Lancaster Classis met in St. Paul's Reformed Church, Quarryville, Lancaster Co., Pa., Thursday evening, May 20, 1880, and continued in sessions until Monday evening, at 10 o'clock. All but four ministers were present, and the absentees were excused. All the charges except Zwingli Church, at Harrisburg, were represented by delegate elders. Rev. J. H. Pannebecker, president of last year, preached the opening sermon, on John i. 4.

Officers: Rev. D. C. Tobias, President; Rev. D. W. Gerhard, Stated Clerk; Rev. D. B. Shuey, Treasurer; Rev. J. P. Moore, Corresponding Secretary. The tone of the parochial reports read by the various pastors was generally encouraging, although the varying lights and shadows, the disappointments as well as the encouragements usually found in pastoral labor, were also brought out in these reports. The Hanover charge was reported in arrears for pastor's salary.

Rev. James Crawford was received on certificate from East Susquehanna, and Rev. Wm. F. Lichliter, from Allegheny Classis. Reports were read from students under the care of Classis, as follows: D. B. Schneder, F. L. Murphy and O. H. Strunck. An appropriation of $150 was voted to Mr. Schneder. Mr. Strunck was examined and licensed to

preach the gospel. Revs. W. G. Cairnes, and Dr. C. W. Stewart, of the Presbyterian Church, were present and invited to seats. Also several elders from New Providence Charge were present, and invited to seats as advisory members.

Rev. D. B. Shuey was authorized to organize a congregation in the village of Strasburg. Rev. A. B. Shenkle was continued supply at Willow Street, and received permission, with the consent of pastors, to collect money for the removal of the debt on the Willow Street Church property. The Trustees having sold the church at Rapho to the Mennonites, for $700, their action was approved of, and they received instructions to deduct all necessary expenses—including $120 which had been paid conditionally—and then divide the net proceeds of the sale equally between the Reformed Churches at Manheim and Elizabethtown, the money to be used by them towards the liquidation of debts on their church properties. The Consistory of the Bainbridge congregation were instructed to take measures looking to the dissolution of that congregation, and dispose of the property. Rev. D. C. Tobias received permission to cease his labors at New Haven, and a committee was appointed to look after the interests of this congregation. A committee of consultation was also continued with Rev. D. C. Tobias to look after the interterests of our Church at Lititz.

Marietta and Maytown—two and a half miles apart—have been united in one pastoral field, under Rev. S. P. Brown. Private or individual pledges were made for his support in addition to the appropriation he is to receive. Zwingli Church, Harrisburg, continues under the care of Rev. J. G. Fritchey. The committee on Missions bring out the fact that whereas the amount collected for benevolence, for the year ending June 1879, averaged a fraction less than fifty cents per member, for the year just closing the average was more than double this sum, amounting to $1.10 per member. In some churches the average runs from $3 to $6 per member; whilst in others it is not more than twenty-seven cents.

It was *Resolved*, That at least two Missionary Conferences be held during the ensuing year, the appointment of the times and places, together with the arrangement of a programme of services, to be committed to the officers of Classis. The Classis approves of the action of the Board of Missions in undertaking to publish a Missionary Journal, and

Resolved, That our Pastors and Consistories be and hereby are requested to make earnest and immediate efforts to introduce this paper into our charges—by securing as many subscribers as possible.

The Classis was divided into two Sunday-school convention districts, the Harrisburg District to be composed of Salem, Second Church and Zwingli, Harrisburg, Hummelstown, Hanover, Elizabethtown, Maytown, Marietta and Columbia. Committee to make arrangements: Rev. J. H. Pannebecker, G. W. Snyder and Elder W. H. Seibert. Lancaster District includes Reamstown, Bethany, Manheim, First church, Lancaster, St. Paul's, St. Luke's, St. Stephen's, Millersville, Willow Street, New Holland and New Providence. Committee of arrangements, Revs. D. B. Shuey, L. F. Zinkhan and Elder George Mengel. Sunday-schools numbering 150 scholars and upwards may be represented by the pastor and three delegates, schools of 100 to 150 scholars by two delegates, and all under 100 scholars by one delegate.

PEACE COMMISSION.

Resolved, That this Classis recognizes with thanksgiving the harmonious conclusions reached by the Peace Commission of the General Synod in session in Harrisburg last November, and Classis is happy to record the fact that our ministers and charges immediately after the pastoral of the Commission was sent to them made all diligent effort to carry forward all possible means to promote peace and harmony in our Church.

Resolved, That we rejoice in the fact that our benevolent contributions have largely increased, and the religious life is more healthy, and brotherly love prevails more generally, and we hope that greater results will still follow. To this end we pledge our energies and resources.

An interesting Missionary meeting was held on Sunday evening, at which time $13 25 was contributed for Foreign Missions. At the Sunday-school meeting in the afternoon the collection was given to the Orphans' Home, and at the Communion in the morning to the cause of Home Missions.

The sum of $900 was apportioned among the various charges for Home Missions and one-half of the $399 asked for the Washington City also. Pastors and people are urged to co-operate with the Board of Trustees of the Orphans' Home in Womelsdorf in securing $100 subscriptions towards wiping out the debt of the Home.

Delegates to the General Synod. *Ministers, primarii;* T. G. Apple, D. D., J. B. Shumaker, D. D., D. W. Gerhard; *secundi:* L. F. Zinkhan, S. Kuhne and S. Schweitzer. *Elders, primarii;* W. H. Seibert, D. W. Gross, Abraham Mader; *secundi:* George Mengel, E. J. Zahm and Daniel Shaffner. District Synod; *Ministers, primarii;* W. H. H. Snyder, J. P. Moore, S. Schweitzer, D. B. Shuey, J. H. Pannebecker; *secundi:* S. P. Brown, A. R. Thompson, G. W. Snyder, J. S. Stahr and F. A. Gast D. D. *Elders, primarii:* E J. Zahm, S. W. Hersh, George Mengel, Jacob Gorgas, Henry Martin; *secundi:* J. Rudolph Suter, A. T. G. Apple, Jacob L. Hoffmeier, P. E. Gorgas and Michael Horst.

Next annual meeting will be held in Zion's Reformed Church, Millersville, on the first Thursday evening after Whitsunday, June 9, 1881.

Statistics.

Ministers, 27; number of congregations, 38; charges, 19; Members, 3,951; Unconfirmed Members, 1,797; Infant Baptisms, 252; Adult Baptisms, 100; Confirmed, 314; by Certificate, 104; Communicants, 3.370; Dismissed, 59; Erasure of names, 24; Deaths, 113; Sunday Schools, 32; S. S. Scholars, 3,180; Students of the Ministry, 2; Contributions for Benevolent Purposes, $4 363,73; Congregational Purposes, $21,055.30.

The Place of Meeting.

A few years ago the congregation at Quarryville had almost dwindled down to nothing, but under the earnest labors of the present pastor great progress has been made. The congregation is in a very promising condition. Quite a number of young people are earnest and interested members. Systematic benevolence has been introduced and meets with much favor by both old and young. The meeting of Classis was a pleasant one, and we doubt not the congregation was quickened and benefited. Heartfelt thanks were adopted for the hospitalities extended, and the pastor directed to read the same from the pulpit. Thanks were also offered the Philadelphia & Reading R. R. Co., for passing the members at reduced rates.

D. W. GERHARD, Stated Clerk.

New Holland, May 26, 1880.

AN ABSTRACT OF THE PROCEEDINGS OF GOSHENHOPPEN CLASSIS.

Goshenhoppen Classis convened in annual meeting at Limerick, Montgomery county, Pa., on the 21st of May, 1880, at 2 o'clock, P. M., according to adjournment. The opening sermon was preached by the retiring President, the Rev. D. E. Schoedler, from 2 Cor. iv. 6. Ministers present: C. Z. Weiser, D. D., A. L. Dechant, L. K. Evans, L. J. Mayer, L. D. Leberman, S. M. K. Huber, Eli Keller, D. E. Schoedler, P. P. N. Hoffman and Licentiates H. L. Gerhart and Percy Y. Shelly. The following elders were admitted to seats after presenting regular certificates from their respective Joint Consistories: David McNulty, Samuel D. Rudy, D. B. Mauger, John Saybold, Henry Y. Linderman, Peter Nice, Edw. Anthony, and Wm. Y. Weidner.

The folowing officers were elected by acclamation: President, Rev. L. K. Evans; Treasurer, Elder D. B. Mauger.

The President appointed the Standing Committees, of which the following were the chairmen: *On Minutes of Classis:* Rev. S. M. K. Huber; *On Minutes of Synod:* Rev. A. L. Dechant; *Overtures:* Rev. L. D. Leberman; *Examination and Licensure:* Rev. C. Z. Weiser, D. D.; *Finance:* Eli Keller; *Religion and Morals:* D. E. Schoedler.

Parochial reports were read by all the ministers, which were all full of interesting matter, and affording much comfort and encouragement in the work of the Master.

One candidate for the holy ministry presented himself for examination and licensure, Mr. Charles I. Wieand, of Pennsburg, Pa., who, upon standing a satisfactory examination, was licensed to preach the gospel. He is a young man of much promise, and will not be long until he finds himself actively engaged in the work and service of his Lord and Master.

The different committees reported in their respective order, and we propose to note here only such items which may be of interest generally. In the report on Overtures occurred two items, the one referring to the resignation of Rev L. D. Leberman, of the Pottstown charge, which was not granted for good reasons, but the Ormsby congregation, a part of the Pottstown charge, along with the congregations served by Rev. P. P. N. Hoffman, who had applied for aid or some material strength in the way of support for the pastor, were placed in the hands of the Standing Committee on the Reconstruction of Charges for consideration and reconstruction.

The report of the Treasurer was a document of more than ordinary interest, showing our debts paid and a comfortable balance on hand.

A communication was received from the Superintendent of Missions, the Rev. Theo Appel, calling the attention of Classis to a *Missionary Monthly* about to be published, whereupon Classis adopted unanimously the following resolution;

Resolved, That it is the conviction of this Classis, that the Church possesses all the means and facilities of information on the subject of Missions, and that Synod be respectfully requested to forestall the multiplication of publications.

An item occurred in the report of Overtures, which was placed in the hands of a special committee referring to the parochial report and letter of explanation of Licentiate D. Y. Schaub, in which case Classis adopted unanimously the following action:

The committee to whom was referred the annual report and explanatory letter of Licentiate D. Y. Schaub, in order to secure the sense of Classis in reference to these documents and their author's general relation to the ministry, beg leave to report the following minute, viz.:

INASMUCH as the Classis of Goshenhoppen solemnly licensed Mr. D. Y. Schaub to preach the gospel seven years ago, under the conviction that an immediate entering upon a field of usefulness had opened before the candidate, who earnestly sued for the privilege of ministering in holy things; and

WHEREAS, so long a time has elapsed since the granting of the license without bringing the candidate manifestly nearer the active pastorate, or even causing any pronounced regret on the part of the subject; and

WHEREAS, it is the conviction of this Classis, that a longer encouragement in this unemployed relation by its own official action, as it were, and

WHEREAS, Mr. D. Y. Schaub himself declares, that Classis acts the part of a stepmother towards him, and that he does not, and never did, feel at home within its circle; therefore,

Resolved, That the license in the case of Mr. D. Y. Schaub be revoked.

The subjects of Monographs, Orphans' Home, Diaconate, Assessments, Arrearages, coming down to us from Synod, were all favorably noticed, except the item calling attention to aid in behalf of the Theological Seminary, where Classis does not see its way clear to accede to Synod's request.

The following memorial to Synod touching the subject of Missions, was unanimously adopted:

WHEREAS, the cause of Domestic Missions is being put so fully and strongly before the Church through its several organs, boards and pastors, and inasmuch as the funds are so pressingly needed for the field directly; therefore,

Resolved, That the Synod be respectfully memorialized to consider the propriety of dispensing with the Superintendency of Missions.

The choice of delegates to Synod is the following:

Ministerial—*Primarius:* C. Z. Weiser, D. D., and Eli Keller. *Secundus:* D. E. Schoedler and L. D. Leberman. Lay—*Primarius:* Samuel D. Rudy and D. B. Mauger. *Secundus:* Henry Y. Linderman and John Saybold.

Time and Place of next Meeting.

Goshenhoppen Classis meets in Annual Session in Trinity Reformed Church, Pottstown, Pa., on the 4th of May, 1881, at 7½ o'clock, P. M.

Divine services were conducted every day and evening during the sessions of Classis. The Holy Communion was celebrated on Sunday, when both Classis and congregation partook of the sacred elements. Preparatory services and confirmation on Sunday morning previous. A Sunday School service was held on Sunday afternoon, and a mission anniversary on Sunday evening. These services were all intensely interesting, and will tell on the life and activity of our people in the near future. Thus ended a happy meeting of Goshenhoppen Classis.

L. J. MAYER, Stated Clerk.

CORNER-STONE LAID.

"Hallowing Run," is a small stream flowing through a beautiful valley in the Southern part of Northumberland County, Pa. In this valley, a few miles from the point where the little run enters the Susquehanna river, stood until last Monday, the St. Elias Reformed and Lutheran Church. It was an old, uncomfortable, and unsuitable building and the congregations feeling this determined, under the advice of brother Shoemaker, who deserves praise for his zeal in the matter, to build a new church. The work was begun, and on Sunday, the 6th inst., the corner-stone was laid in the presence of a large concourse of people. The Rev. T. J. Barkley addressed the people in English, and the Rev. Clymer, of the Lutheran Church, in German. The corner-stone was then laid by brother Shoemaker, the pastor of the Reformed congregation, according to the form prescribed in the Order of Worship.

The new church will be built of brick—semi-Gothic in style—large enough to meet the wants of the inhabitants of the valley—comfortably furnished, and an ornament in the midst of the beautiful farms by which it is surrounded. B.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

At a communion held in East Vincent church, Chester county, Pa., Rev. M. S. Rowland, pastor, on the 9th of June, fourteen persons were added to the church, twelve by confirmation, ten of whom received adult baptism, and one by certificate. This increases additions to this church during the past year to nineteen. The number of communicants was unusually large, and the services full of interest and solemnity. The state of things in the charge is very encouraging.

The Philadelphia Classis was in session at the East Vincent church at the time the above services took place. Both ministers and elders were very hospitably entertained by the members of the church in that vicinity. One very pleasing feature connected with the occasion, was the fact, that the members of the St. Vincent church, in the immediate neighborhood, of which the Rev. J. B. Knipe is pastor, very cordially united with the East Vincent church, not only in entertaining the members of Classis, but also in the several religious services observed on the occasion, among which was a joint Sunday School service on Sunday afternoon.

The sacrament of the Lord's Supper was administered in Tohickon church, Rev. Jacob Kehm, pastor, on the Sunday before Whitsunday, to five hundred and eight communicants. On the Thursday previous, Ascension day, thirty-five persons were added to the church by confirmation.

The church at Aaronsburg, Centre county, Pa., Rev. C. W. Siegel, pastor, was recently the recipient of a very handsome silver communion set, presented by Mr. Charles C. Mussina, formerly a resident of the place, but now an enterprising jeweler, located at Williamsport, Pa. The congregation very properly had a series of resolutions prepared in regard to the donation, which were adopted and ordered to be published in THE MESSENGER and the *Millheim Journal*. In these resolutions they "convey to the kind donor their high appreciation of the Christian friendship and hearty good feelings, which prompted him to place within their sanctuary this appropriate and lasting memorial;" and, in the name of the congregation, signify their acceptance of the valuable gift, and return to the donor their thanks, together with their Christian greetings, and their best wishes for his temporal and spiritual welfare.

Thirty-four members were added to the Quakertown charge, Bucks county, Pa., Rev. F. J. Mohr, pastor, during the past year, seventeen by confirmation and seventeen by renewed profession.

Rev. J. E. Freeman, pastor of the Weissport, Carbon county, Pa., charge, reports sixty-eight additions to his charge in connection with the Spring communions, by confirmation, eight of whom are heads of families; thirty-four to Weissport congregation, eight to East Mauch Chunck congregation, and sixeen to Jerusalem congregation. In addition to the above, ten persons were received from the Lutheran Church.

The Sunday School connected with the congregation at Elizabethtown, Lancaster county, Pa., Rev. J. H. Pannebecker, pastor, celebrated its anniversary on Thursday evening, May 27th. The occasion was one of more than usual interest. An excellent programme of exercises had been adopted, which was successfully carried out. To these was added an appropriate and forcible address, delivered by the Rev. James Crawford, Rector of the Academy connected with Franklin and Marshall College, Lancaster, Pa., in which he endeavored to impress upon the teachers and pupils the absolute need of competent and hard-working teachers, in order to insure success to the Sunday School cause; and enjoined upon the teachers the duty of taking a deep interest in the welfare of the school, and of endeavoring to make it attractive to the pupils. The attendance on the exercises was large, and a deep interest in them was evinced.

The Sunday School of the First Reformed church, Reading, Pa., Rev. Henry Mosser, pastor, celebrated its sixty-second anniversary on Sunday evening, June 6th. Everything was done to make the occasion interesting and the place attractive. Floral decorations were plentiful and beautiful, and there was no lack of appropriate mottoes. The exercises consisted of the singing of appropriate hymns, prayer and an address by the pastor. The annual reports of the Treasurer, Secretary and Superintendent were also read. The Secretary's report shows the number of scholars to be 720, teachers 65 and officers 13. It also furnishes a number of other details. The Treasurer's report shows the receipts of the year to have been $447.50, and the expenditures $342.25, of which $164 were expended for Sunday School papers; $74.08 for library books; $25 for the Orphans' Home, and $80.17 for incidental purposes. The Librarian reports the number of books in the library to be 1,325; papers taken monthly, 500; papers taken weekly, 200, and lesson papers monthly, 500. A closing address was made by Mr. A. J. Fisher, Assistant Superintendent, in which he congratulated teachers, scholars and friends on the success of the school; and adverted to several things deemed necessary to its continued and increased prosperity.

The Laurel Street Mission Sunday School, under the auspices of the Second church, Rev. Dr. C. F. McCauley, pastor, celebrated its twelfth anniversary in the afternoon. A large assembly was present, and the exercises, which consisted largely of singing, were full of interest. In the absence of the pastor, an address was delivered by the Rev. Dr. F. W. Conrad, editor of the *Lutheran Observer*. The number of scholars reported as being on the roll, is 112, together with 5 teachers and 5 officers. The number of papers distributed monthly is 100.

On the evening of the same day, the Sunday School connected with St. John's church, Rev. J. W. Steinmetz, pastor, also celebrated its anniversary. Floral decorations and mottoes were provided for the occasion. Rev. C. H Coon addressed the teachers and scholars. Excellent music was also furnished, and a very fine recitation was rendered by a member of the infant school. The number of scholars reported as belonging to the school is 362, including 153 in the infant department, and the number of officers and teachers on the roll is 15. The report of the Treasurer showed the finances of the school to be in a good condition.

The Spring communions in the Tinicum charge, Rev. G. W. Roth, pastor, were held during the Easter season. They were largely attended and highly interesting. Several persons were added to the church, making the number of additions to the charge during the year forty. The present membership reaches four hundred, and the contributions to benevolence amounted to $102. The pastor is encouraged in his work.

Rev. D. O. Shoemaker has closed his first year's pastorate in the Augusta charge, Northumberland county, Pa. During this time, he added thirty-five persons to the church, twenty-six by confirmation and nine by certificate.

In connection with the communion held in the Second church, Reading, Pa., Rev. C. F. McCauley, pastor, on Whitsunday, three persons were added to the church by certificate.

THE POTOMAC SYNOD.

In last week's issue we noted the fact, that the people at Blosserville, Cumberland county, Pa., connected with the Sulphur Spring charge, of which the Rev. Geo. E. Addams is pastor, were about to erect a church. The corner stone of this building was laid, amidst appropriate services, on Sunday, June 6th. The day was favorable, and seats had been provided for about three hundred persons. There were, however, about six hundred present. An earnest and impressive sermon was preached by the Rev. Dr. A. H. Kremer, of Carlisle, Pa. Rev. Messrs. Diehl, of the Lutheran Church, and Pine, of the Bethel church, and Licentiate S. T. Wagner, of the Reformed Church, were present and participated in the services. The last named also preached to a large audience in the evening. The collection taken up on the occasion netted about sixty dollars. A sad incident occurred at the opening of the services, which cast a gloom over the congregation. During the singing of the first hymn, the voice of the chorister, J. W. Mountz, was observed to falter. His book fell from his trembling hand, and he sank to the floor completely powerless. He was borne to his home in the village in an unconscious state, and when last heard from, was in a critical condition. Much sympathy was manifested in his behalf, and many tender inquiries made in reference to his condition. The singing was carried forward under the lead of Mr. Drawbach, and it is expected to have the church ready for dedication some time in October next.

PITTSBURGH SYNOD.

After fully eight months' catechization, nineteen persons were added to two of the congregations of the Shenango charge, Mercer county, Pa., Rev. F. W. Pilgram, pastor, by confirmation, ten to St. John's and nine to Jerusalem's church, in connection with the late communions. The communions in the entire charge were largely attended and pervaded by a more than ordinary interest. The collections for benevolence amounted to $73.51, a larger amount than was ever contributed on any previous similar occasion in this charge. During the month of June, the pastor expects to collect the peace thank-offerings in his charge, and hopes to be able to make thorough work of it.

A very interesting missionary convention was held in Zion's church, at Dutch Hill, Crawford county, Pa., on the afternoon of the 23d of May, as the closing service of the annual sessions of St. Paul's Classis. The meeting was presided over by Rev. F. Pilgram, chairman of the Standing Committee of the Classis on Missions, who also opened the discussion on Missions, with a stirring appeal to all present to lend their attention and aid to the proper consideration of the subject, as it is now before the Church. He then called on the other brethren present to address the congregation. Their addresses were short, pithy and pertinent, having for their object the awakening of a new missionary spirit among the people. Striking and forcible illustrations were employed by the speakers for the accomplishment of this end. The address of Elder C. M. Boush especially, abounded in humorous allusions, noting the striking contrasts of progress between the "fatherland" and this progressive Yankee land, in the modes of farming, and the use of improved agricultural instruments and machinery. He really hit the nail on the head every time, whilst, with his wonted friendly and pleasing manner, he greatly entertained the audience. The St. Paul's Classis is fully alive to the subject, and will give a good report of her work in the near future.

In connection with a communion held in Delmont congregation, Salem charge, Westmoreland county, Pa., Rev. C. W. Good, pastor, on the 9th of May, three persons were added to the church.

Nineteen persons were added to the Zion's charge, Somerset county, Pa., Rev. H. F. Keener, pastor, in connection with the late communions, twelve by confirmation, four by renewal of profession, and three by certificate. The total additions during the year are thus increased to thirty-nine.

The Myersdale charge, Somerset county, Pa., Rev. L. D. Steckel, pastor, shows a marked improvement during the past year. The number of communicants was largely increased on previous years. Twenty-two persons were added to the church, eighteen by confirmation, and four by certificate. The Classis, at its late meeting, appropriated $250 to this charge, to enable it to procure an assistant pastor, that more labor may be bestowed on some points, and some other new places may be taken up. It is hoped the pastor will be able to procure a proper assistant.

WESTERN CHURCH.

In connection with a late communion in the church at Galion, Ohio, Rev. Dr. J. H. Klein, pastor twenty-three persons were added to the church by confirmation. Two families were also received into the church. The services both on Ascension day and Whitsunday were largely attended.

Thirteen persons were added to the Farmersville, Ohio, charge, Rev. M. F. Frank, pastor, in connection with the late communions; sixteen to the New Bavaria, Ohio, charge, Rev. N. Wiess, pastor, eleven to St. John's church, and five to Emanuel's church, and fourteen to the church at Delaware, Ohio, Rev. J. Vogt, pastor.

The present post office address of the Rev. J. M. Lefever is Swander's Crossing, Shelby county, Ohio, and that of the Rev. John M. Grether, Ornaburg, Stark Co., Ohio. F.

COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE.

The annual commencement of Franklin and Marshall College will be held on June 17th, in two sessions.

On the previous Sunday, the Baccalaureate sermon will be preached by the President. The Board of Trustees meets on Tuesday, June 15th, at 2 P. M. On the evening of the same day the address before the Literary Societies will be delivered in the Court House by General Koontz, of Somerset.

On Wednesday there will be society reunions, Class Day exercises, and the usual Alumni dinner. Rev. Dr. D. E. Klopp, of Philadelphia, will deliver the Alumni oration in the College chapel, on the evening of the same day.

The usual arrangements will be made for tickets at reduced rates on the several railroads. Orders for excursion tickets on the Pennsylvania railroad and its branches can be obtained by addressing the Secretary of the Faculty. Excursion tickets will be sold at all the principal stations of the Reading railroad on and after the 12th of June. The return coupons will be good until Saturday, 19th, but there will be no sales after Thursday, 17th.

The next commencement bids fair to be one of unusual interest. The graduating class numbers twenty-three. A large number of alumni have signified their intention of being present, and it is hoped that there will be a general gathering of the friends of the institution. J H. DUBBS, Sec of the Faculty.

MERCERSBURG COLLEGE COMMENCEMENT.

The closing exercises of Mercersburg College will take place as follows:—Tuesday evening, June 22d, Alumni Oration, by S. H. Eisenberg, class of '76. Wednesday morning, Annual Meeting of the Alumni Association. Wednesday evening, June 23d, Commencement Exercises, including an address by President E. E. Higbee, D. D, and the Master Oration, by Rev. S. L. Whitmore. Appropriate music will be furnished by an efficient orchestra. A cordial invitation to be present is hereby extended to all friends of the College. It is especially desirable that the Alumni and patrons of the Institution attend in as large numbers as possible.

Geo. F. Mull, Sec. of Faculty.

Mercersburg, May 29th, 1880.

ALLENTOWN FEMALE COLLEGE.

The Commencement of Allentown Female College will be held on Friday evening, June 25th.

The graduating class numbers fourteen. A cordial invitation is extended to the friends of the College to be present.

Acknowledgments.

BENEFICIARY EDUCATION.

Received from Tohickon Classis, per Isaac G Gerhart, Treasurer, collected as follows for use of Tohickon Classis, from Tinicum charge, Rev G W Roth, pastor, $10.02; South Easton $8 91, and South Bethlehem 25cts., Rev N Z Snyder, pastor; Indian Creek, Rev J Kehm, pastor, $16.37; Springfield, Rev H J Welker, pastor, $12, and Friedensville, Rev R C Weaver, pastor, $20, $67 55

SAM'L R. FISHER, *Treasurer.*

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

By Rev D B Albright, from Rev M Peters, Hamburg, Pa., for paying off the mortgage debt, $100 00

By same, through Mr Geo Kunkle from Mrs Kunkle, $100, Mrs Small, $100, paying off mortgage debt, 200 00

By Rev N Wiers, New Bavaria, O., from Emanuels cong, $7.64, St. John's cong, $6.18, N W. 18c., T F, $1, 15 00

By Rev J H Hauser, Baltimore, from a young member, 87c., from E-H, 63c., 1 50

WM. D. GROSS, *Treasurer.*

Box 2147 P. O., Phila.

LETTER LIST.

Alspach, Rev J W, Apple, Rev T G.

Boyer, A. Basshore, S A, Binkley, H K, (4), Beamer, P, Busche, Rev J F, Bauman, Rev J A, Bahner, Rev F F.

Cramer, W J, Clemens, Rev J M.

Daniels, B Deatrick, S, Deatrick, Rev W W. Engle, G F D.

Fenstermacher, E E.

Gross, D W, Goodrich, Rev W, Ger Pub House.

Hoy, J, Hartman, Rev J H, Heilman, Rev G U, Hendricks, M M, (2), Hassler, Rev J, Hillegas, J H, Haas, Rev W A, Hager, J Harbaugh, W L, Helm, F W, Hamer, T, Harper, E, Hullhorst, Rev F, Herbert, Rev W H.

Imler, J M.

Jordan, W F.

Kohler, Rev S S, Kimler, A C, Keller, Mrs R, Kerr, M W, Keener, Rev H F, King, L W, Kreider, J P, Kremer, Rev A R.

Lerch, J, Leader, C C, Lindaman, Rev F S, Luckenbach, A, Lingenfelter, E, Lochman, W H, Leisenring, Trexler & Co, (2), Long, Rev H F, Lefever, Rev D P, Land, Rev T S.

Markell, F, Miller, Miss L, Miller, D, (2), Martin, M A, Milleison, J, Mohr, Rev F J, McKinney, J M, Metz, A.

Noss, Rev J G, Nagle, J C, Nicodemus, Miss E.

Peightel, Rev I N, Peters, Rev M.

Rebar, Rev T N, Rice, W P, Reiter, Rev C H.

Snyder, G, Shriver, H, Stewart, Rev W I, Shope, E I, Stup, D Z, Smith, Rev R, Sweinhart, J, Snyder, Rev J F, Schoedler, Rev D E, Steckel, Rev L D, Stoner, Rev J S, Stotelmeyer, C I, Meyer, J S, Shoemaker, Rev D O.

Twitmyer, J V, Terner, J S.

Whiting, E, Wedemeyer, J, Witmeyer, D P, Wissler, Rev H.

Yearick, C.

Zahm, E J.

Youth's Department.

GOOD MORNING TO GOD.

"Oh, I am so happy!" a little girl said,
As she sprang like a lark from her low trundle bed.
"'Tis morning, bright morning! Good morning, papa!
Oh, give me one kiss for good morning, mamma!
Only just look at my pretty canary,
Chirping his sweet 'Good morning to Mary!'
The sunshine is peeping straight into my eyes—
Good morning to you, Mr. Sun, for you rise
Early, to wake up my birdie and me,
And make us as happy as happy can be."

"Happy may you be, my dear little girl;"
And the mother stroked softly a clustering curl—
"Happy as can be—but think of the One
Who wakened, this morning, both you and the sun."
The little one turned her bright eyes with a nod—
"Mamma, may I say, 'Good morning to God?'"
"Yes, little darling one, surely you may—
Kneel as you kneel every morning to pray."

Mary knelt solemnly down, with her eyes
Looking up earnestly into the skies,
And two little hands that were folded together,
Softly she laid on the lap of her mother.
"Good morning, dear Father in heaven," she said,
"I thank Thee for watching my snug little bed,
For taking good care of me all the dark night,
And waking me up with the beautiful light.
Oh, keep me from naughtiness all the long day,
Blest Jesus, who taught little children to pray."
An angel looked down in the sunshine and smiled;
She saw not the angel—that beautiful child.

—*Christian Union.*

A VOYAGE ON AN ICE-BLOCK.

BY DAVID KER.

The breaking up of the ice in Russia is always a fine sight to look at, even upon a small stream like the Neva at St. Petersburg, which is a mere brook compared with the great rivers of the South. As soon as the spring thaw sets in, all the wooden bridges are removed, and nothing checks the descending ice but the stone piers of the Nikolaievski Bridge, named after its founder, the Czar Nicholas. Every morning, while the snow lasts, the balustrades of this bridge are lined with a crowd of eager spectators, looking as intently at the wonderful sight as if they had never seen it before.

And a wonderful sight it is indeed. Far as the eye can reach, the smooth, dark surface of the river is one great procession of floating masses of ice, of all shapes and sizes, moving slowly and steadily downward.

But the place to see this famous sight at its best is the Volga, which, with its two thousand miles of length, brings down ice enough to overwhelm a whole city. At times the force of the current piles it up, sheet over sheet, into huge mounds, the crashing and grinding of which, as they dash against each other, make the very air shake. When the river is "moving," as the Russians call it, he would be a bold man who should attempt to take a boat across it; for, once caught between two of these moving islands, the strongest boat on the Volga would be crushed like an egg-shell.

So, doubtless, think the group of peasants who are standing upon the river-bank, one bright March morning, a mile or two below the great manufacturing town of Saratov, watching the endless procession of ice-blocks sweep past. Strange-looking fellows they are, with their flat sallow faces and thick yellow beards, their high boots smeared with tar instead of blacking, their rough caps pulled down over their eyes, and their heavy sheepskin frocks with the wool inside. But, queer as they look, they are a merry set, laughing and joking unceasingly, and enjoying the spectacle like a party of youths at a circus.

"Come, now, Meesha [Michael,] here's an open course; let us have a race across!"

"All right, Stepka [Stephen;] and as you're a friend of mine, I'll give you a half-minute start."

And then follows a loud laugh, for a little fun goes a long way in Russia.

But a sudden shout from one of the men draws everybody's attention, and he is seen pointing to a huge mass of ice some distance up the stream. On its smooth white surface lies a dark, shapeless lump, perfectly still; and guesses begin to fly from mouth to mouth as to what this can be.

"A block of wood, I think."

"A dog, more likely."

"Too big—must be a bundle of hay."

A handsome young fellow, lately arrived in that district from the North, presses to the front, and fixing his keen eyes for a moment upon the mysterious object, says, emphatically, "Tchelovek!" (a man).

"A man?" echo two or three of his companions. "He must be frozen, then, for he don't seem to move a bit."

"Feodor [Theodore] has the best eyes among us, though," puts in another. "If he says a man, why, a man it must be."

"And so it is," shouts one who has run a little way up the bank; "and he's alive, too, for I saw him move his head just now."

By this time the ice-block had come near enough to let the strange object upon it be plainly seen. It was the figure of a man in a sheep-skin frock, doubled up in a crouching posture.

"We must help him, lads," cries Feodor; "it won't do to let a man perish before our eyes."

"Ah, my boy," answers an old man beside him, shaking his gray head, "it's easy to say 'help him,' but how are we to do it? Crossing the Volga when it's moving is not like dipping a spoon in a bowl of milk."

"I'll try it, anyhow," says Feodor, resolutely. "God cares for those who care for each other. I'll just run and get out my boat."

But as he was starting off to do so, a shout from the rest made him turn his head, and he saw something that stopped him short.

Just abreast of the spot where they stood three or four small islets, or rather sand-banks, lay close together in the centre of the stream. The huge fragment of ice upon which the man was crouching, turned sideways by the current, had just run upon the end of one of these banks, where it stuck fast.

"Now's the time," shouted Feodor, springing forward; "not a moment to be lost. A rope and a pole—quick!"

He was obeyed at once; for these rough fellows seemed to feel instinctively that *he* was the man for the occasion, and had a right to take the command. He twisted one end of the rope around his left arm, and running a little way up the bank, threw the other end to those who followed him, grasped the pole in his right hand, and bounded like a deer on to the nearest ice-block, the indrawn breath of the excited lookers-on sounding like a hiss amid the dead silence.

Had any artist been there to paint the scene, it would have been a very striking picture. The sky had darkened suddenly, and a cheerless gloom brooded over the sullen river with its drifting ice, and the bare sandy ridges on either side, and the helpless figure stranded upon the islet, and the daring man winning his perilous way over the treacherous surface, and the group of anxious watchers on the shore, while the wind moaned drearily through the leafless trees, like a warning of coming evil.

But Feodor was not the man to be frightened by any such fancies, and on he went in gallant style, springing lightly from block to block, while the ice creaked and groaned beneath his weight, and the water splashed up all around him. Twice a cry of dismay burst from his comrades, as the ice upon which he leaped gave way under his feet. Once his way was barred by a gap too broad to be cleared; but with his pole he drew a passing fragment within reach, stepped upon it, and went forward again.

But now came a new peril. The stranded mass of ice for which he was aiming, thus stuck fast in the midst of the stream, formed a kind of breakwater, behind which the smaller lumps began to accumulate; and several of these, driven by the current beneath the great sheet, forced one end of it up while the other was held fast by the sand-bank. Such a strain was too great to be long endured. Just as Feodor was almost within reach of the helpless man, the ice-floe upon which the latter lay split in two with a deafening crash, and the pent-up masses behind, all breaking loose at once, came down upon Feodor like an avalanche.

"God help him, he's lost!" muttered an old peasant, clasping his hands.

But Feodor was not to be caught so easily. Quick as lightning he planted the end of his pole on the nearest block, and with one bound was safe upon the islet, just as the ice torrent went rushing and roaring past. The next moment his hand was on the shoulder of the prostrate man.

"Up with you, man!" roared he, shaking him violently; "up with you, quick!"

But the man never moved. Either cold or fright, or both together, had plainly rendered him quite helpless.

For an instant Feodor stood perplexed; and then he seemed to have made up his mind what to do. Planting his feet firmly upon the rough ice, he gave a powerful thrust with his pole, which pushed the block clear off the sand-bank; and another shove sent it fairly out into the stream.

"Now, lads," shouted he, to his friends on the bank, who still kept their hold of the connecting rope, "pull with a will."

The men, seeing at once what he meant to do, pulled at the rope with all their might, while Feodor guided the floating mass with his pole. More than once a huge block bore down upon him so swiftly that a fatal collision appeared certain; but the young hero's skillful hand and eye carried him through, and five minutes later, the rescued man and his deliverer were both safe on shore.

"Bravo!" cried his companions, crowding eagerly around him.

"Bravo!" echoed a strange voice from behind; and it was then seen that a handsome sleigh had halted beside the group, in which sat a tall, soldier-like man in uniform, at sight of whom the peasants doffed their caps and bowed low.

"What's all this?" asked the newcomer.

The story was soon told, and the stranger's face lighted up with a glow of hearty admiration as he heard it.

"Well done, my brave fellow!" said he, handing Feodor a bank-bill for twenty-five rubles ($19.) "It's poor enough pay for such a day's work, after all; but if ever you're in want of money, come to me, and you shall have it, and welcome."

And away went the sleigh before Feodor could recover from his amazement, which was not lessened when half a dozen of his comrades, all speaking at once, informed him that this liberal stranger was no other than the Governor of Saratov himself.—*Harper's Young People.*

A TIME TO BE PLEASANT.

"Mother's cross!" said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing; but she looked up and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her. "The very time to be helpful and pleasant is when other people are cross. True enough," thought she; "that would do the most good. I remember when I was sick last year I was so nervous that, if any one spoke to me, I could hardly help being cross; and mother never got angry or out of patience, but was just as gentle with me! I ought to pay it back now, and I will." And she sprang up from the grass where she had thrown herself and turned a face full of cheerful resolution towards the room where her mother sat soothing and tending a fretful, teething baby. Maggie brought out her pretty ivory balls, and began to jingle them for the little one. He stopped fretting, and a smile dimpled the corners of his lips.

"Couldn't I take him out to ride in his carriage, mother? It's such a nice morning," she asked.

"I should be so glad if you would!" said her mother. The hat and sacque were brought and the baby was soon ready for his ride. "I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and get a nap while I am gone. You are looking dreadfully tired!"

The kind words and the kiss that accompanied them were almost too much for the mother. The tears rose to her eyes, and the voice trembled as she answered: "Thank you, dear, it will do me a world of good, too. My head aches badly this morning." What a happy heart in Maggie's bosom as she trundled the little carriage up and down on the walk! She had done real good. She had given back a little of the help and forbearance that had so often been bestowed upon her. She had made her mother happier, and given her time to rest.

She resolved to remember and act on her anut's good word. "The very time to be helpful and pleasant is when everybody is tired and cross."—*Well Spring.*

A BIRD STORY.

It's strange how little boys' mothers
Can find it all out as they do,
If a fellow does anything naughty,
Or says anything that's not true!
They'll look at you just a moment
Till your heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plumage,
Or black as the king of the crows,
If his voice is as hoarse as a raven
Or clear as the ringing of bells,
I know not—but this I'm sure of—
A little bird tells!

The moment you think a thing wicked,
The moment you do a thing bad,
Are angry or sullen or hateful,
Get ugly or stupid or mad,
Or tease a dear brother or sister—
That instant your sentence he knells
And the whole to mamma in a minute
That little bird tells.

You may be in the depths of a closet,
Where nobody sees but a mouse,
You may be all alone in the cellar,
You may be on the top of the house,
You may be in the dark and the silence,
Or out in the woods and the dells—
No matter! Wherever it happens
The little bird tells!

And the only contrivance to stop him
Is just to be sure what you say—
Sure of your facts and your fancies,
Sure of your work and your play;
Be honest, be brave, and be kindly,
Be gentle and loving as well,
And then—you can laugh at the stories
The little bird tells!

—*Wide Awake.*

GOING TO SIBERIA.

The Czar of all the Russias has an immense, cold country where he sends his criminals, and he punishes for very slight offences, so he has many people to send. These convicts leave St. Petersburg at night, the men having their hands chained behind them, and wearing leg-chains of four pounds weight all the way. The women go in gangs by themselves, wearing black cloaks with hoods. The men who conduct them all to this desolate land are mounted on horses, and have long whips which they use for the least provocation. Once there, they work year after year in the mines, never seeing the light of day. They sleep in recesses hewn out of the rocks, into which they creep on their hands and knees. They work Sunday the same as any other day. No man who has worked in the mines is ever allowed to return home. When he has lost the use of his limbs, which happens in a few years, he is hauled up to die in the poor-house. Such is government under an absolute monarch.

BETTER THAN GOLD.

"I will give that to the missionaries," said Billy, and he put his fat hand on a little gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked.

"'Cause it's gold. Don't you know the wise men brought Jesus gifts of gold? And the missionaries work for Jesus."

Stillness for a little, then Susie said: "The gold all belongs to Him anyhow. Don't you think it would be better to go right to Him and give Him just what He asks for?"

"What's that?" Billy asked.

Susie repeated softly: "'My son, give me thine heart.'"

MOSCOW PIGEONS.

The pigeons have it all their own way in Moscow, for no one dares kill them. They are looked on as the incarnate symbol of the Holy Ghost, and a Russian would almost as soon think of becoming a cannibal as of eating a pigeon. Up near the grain and flower markets there are thousands of them, and toward evening the roofs are black with them. The gilded domes and roof of the Kremlin seem to be also particularly dear to these birds, and if you go down to the river about an hour before sunset, and lean over the parapet of the bridge, you will see countless numbers darting and wheeling about the palace spire. It is just what is needed to finish the beautiful panorama before you. In the early Spring I meet numbers of men selling cages of little birds- These the people buy and liberate at Eastertide. It is a relic of the old habit of freeing slaves at that time. When no more slaves were to be had, birds were substituted, as a symbol by the Church, and the custom still existed in Russia, with all her serfs, without a thought as to what it meant, and how much better it would be to do the thing of which it was a type.—*Scribner's Monthly.*

Pleasantries.

An English traveler says: "Put an American baby six months old on its feet, and it will inmediately say, 'Mr. Chairman,' and call the next cradle to order."

It is disheartening for a man who has preached the gospel for 23 years, and spent his life trying to make men better and happier for $700 a year, to read that Levy will get $500 a week next summer for blowing a cornet at Manhattan Beach.

The editor of a newspaper that has adopted phonetic spelling, in a measure, received a postal card from an old subscriber in the country, which read as follows: "I hev tuk your paper for leven yeres, but if you kant spel enny better than you hev been doin for the las to munths you may jes stoppit."

The mysteries of a baby's toilet were altogether new to a little four-year-old, and he carefully watched the bathing and dressing of his little cousin. When the little powder-box was opened and the fluffy brush was about to be used underneath the baby's chin, he exclaimed, "Oh, aunty, let me see you salt her!"

The grandma of a little four-year-old had been telling her one day not to say people lied, but rather that they were mistaken. Her grandmother, to amuse her, told her a bear story, which was a tough one to believe. After she had finished, the little girl looked up into her face and exclaimed, "Grandma, that is the biggest mistaken I have ever heard!"

Patrick saw a bull pawing in a field, and thought how amusing it would be to jump over, catch him by the horns and rub his nose in the dirt. The idea was so funny that he laughed to think of it. The more he thought of it the funnier it seemed, and he determined to do it. Bovus quickly tossed him over the fence. Somewhat bruised, Patrick leisurely picked himself up, with the very consolatory reflection: "Well, it was moighty lucky I had my laugh foorst."

One very hot day a case was being tried in a court of law in one of the Western States. The counsel for the plaintiff had been speaking at great length, and, after referring to numerous authorities, was about to produce another imposing volume, when the judge inquired what was the amount in dispute. On being informed that it was two dollars, "Well," said he, "the weather is very hot, I am very old, and also feeble—I'll pay the amount myself."

Religious Intelligence.

Home.

There are 20,340 Sunday-schools in this country belonging to the Methodist denomination. The number of scholars is 1,538,311, or about 75 to each school.

The Reformed Dutch congregation at Schenectady is about to celebrate its two hundredth anniversary. The seventh pastor of this church, Dr. Dirck Romeyn, was the founder of Union College. Since 1795, the year of the foundation, 130 ministers of the Reformed Church have been educated by this college. President Seelye, of Amherst, was the pastor of the church from 1854 to 1858.

The Philadelphia Bible Society has employed a missionary, Rev. A. Romich, to supply the large numbers of German, Swedish and Danish immigrants now arriving at this port, bound for the West. The Pennsylvania Railroad has just completed a new and commodious building at the steamship wharf, where these immigrants are accommodated until they enter the cars for their Western homes. In one part of this building is the book-case of the Bible Society, containing the Scriptures in all languages for which there can be any call. The Bible missionary goes among the strangers and gives to such as will appreciate the gift a copy of the New Testament, at the same time affording opportunity to purchase at cost price copies of the whole Bible, dropping words of advice and encouragement as he goes along.

Bishop Coxe, of the Protestant Episcopal Church, says in the *Independent*:—"That perilous times are coming upon this republic I think no reflecting American can deny. The people of the old colonization can be trusted, in all respects, for the preservation of what their forefathers established. But alas! the question now is whether the predominance of these sons of constitutional freedom can be much longer maintained as the chief counsellors and guides of the American people." It is nothing less than Romanism that thus excites the Bishop's fears. "I do not exaggerate," he continues, "the perils which menace us from our Romish population."

A curious contest as to the legal status of Roman Catholic archbishops in this country is likely to grow out of the case of Archbishop Purcell of Cincinnati. He holds that the churches, seminaries, and charity edifices in his diocese, the titles of which were in his name, were in a legal sense his private property, to do with as he thought best. Acting upon this theory, he has transferred a large share of the property to a trustee for the benefit of his creditors. This action is opposed by the pastors and other officers of the churches, who assert that the Archbishop has no right to dispossess them—that he simply holds the property in trust. They do not accuse him of profiting personally in the matter.

CHURCHES WITHOUT PASTORS.—References on several occasions have been made in this column to the need of more Congregational ministers in active work in order to supply the pulpits that exist, and not a few religious papers have called attention to the same subject. It appears now that there is a similar need in some quarters of the Presbyterian denomination. The General Assembly has been facing the subject squarely at its late meeting in Madison, and some surprising figures are produced to show the state of the churches in respect to pastors. There are said to be 477 more churches than ministers, and while in the past year the churches have increased in number by 146, there is an increase in ministers of only thirty-seven. The number of candidates last year was twenty-two fewer than in 1878, and 153 fewer than in 1874. Of churches without pastors there are more than 477, showing several hundred pastors without supplies. There are 638 of these that have fifty members or less; 180 of them have between 50 and 100; ninety that have between 100 and 200; eighteen between 200 and 300; six between 300 and 400; three between 400 and 500, and one with over 500. This shows a total of 936 churches which have no pastors ministering unto them. What is the cause of it?—*N. Y. Tribune.*

Abroad.

The Pope has promised to send some of the finest and most valuable of the Vatican tapestries to the Brussels exhibition.

The Jewish congregation in Vienna, Austria, has given in the past ten years 96,615 florins for benevolent purposes. In the same period 2,615 marriages were solemnized.

Sir Richard Temple, late Governor of Bombay, in a recent speech, said that the example of missionaries is doing more good in India than the British administration. The missions, he said, are producing excellent political effects. In the great centres, English education is shaking the Hindoo faith to its foundations.

The English census of 1851 showed that 250,000 teachers were engaged in the gratuitous instruction of the young, and that they had a total of 1,108,000 children in their charge. This year the Sunday-school Union alone was able to report no fewer than 1,000,000 children within its organization, while in addition there are to be reckoned the children in schools belonging to the Wesleyan body and to the Church of England.

Public attention has been called in England to the fact that the new Lord Chamberlain, the Earl of Kenmare, on whom devolves the appointment of all the Queen's chaplains, and of the Lent preachers in the chapels royal, is a Roman Catholic, and it is said to be probable that these duties will accordingly be transferred to the Lord Steward, Earl Sydney. This report is chronicled by *The Record*, of London, and the following demand is appended to it: "It now remains to be seen whether public opinion will not also induce the Government to transfer all the Church of England appointments, and all dealings with the Bishops of Calcutta, Madras, Bombay, and Colombo, from the hands of the new Governor-General of India, the Marquis of Ripon, a Roman Catholic (during his time of office), to the Duke of Buckingham, the Governor-General of the Madras Presidency."

HOME TESTIMONY.

The recent completion of several branch roads in Minnesota, in the interest of the *Chicago & North-Western Railway Company*, suggests a statement of the total mileage of this giant corporation, and we give elsewhere a complete official table of the different lines which it operates, together with a map showing the entire system as now completed. It will be seen that the total length of lines of the *Chicago & North-Western Railway* is 2,158½. This is the greatest mileage operated by any company in this country. It is made up of six divisions of the *Chicago and North-Western* proper, and eight proprietary lines, and the whole system is subdivided into twenty lines and branches. To control successfully such a vast and complex system of railways evidently requires talent of the highest order, and the splendid condition, financial as well as physical, which the property now exhibits is sufficient testimony to the ability of the management.

The nucleus of this great system, the old Galena & Chicago Union railway, was opened from Chicago to Elgin, 42 miles, in 1850, only twenty-eight years ago. The *Chicago and North-Western Railway Company* came into being, as the successor of the Beloit & Madison, Rock River Valley Union, and Chicago, St. Paul & Fond du Lac companies, in 1859. In 1865 the Galena & Chicago Union was consolidated with it, and in the few short years that have followed the young corporation has gone forward with astonishingly rapid strides, to its present proud position. What its future enlargement may be is left to imagination. A study of the map, which shows the system already reaches into five states and a territory, may prove suggestive of possibilities yet ahead.—*R. R. Age, Dec.* 12, 1878.

Here is More of it.

The New York *Herald* has been looking over the business that is annually transacted by the *Chicago and North-Western Railway Company*, and the more the writer considers it the more he wonders at the immense magnitude of its transactions, the great length of its lines, the incomparable wealth, fertility, and expansiveness of the sections that it penetrates, and the brilliant future which this gigantic corporation has before it. In collecting the data for its article, the *Herald* finds that the *North-Western* operates 2,100 miles of road, and reaches every important point almost in Northern Illinois, Wisconsin, in Northern Michigan, in Iowa, in Minnesota, and runs many miles in Dakota. If its lines were laid eastward from New York they would extend more than two-thirds of the way across the Atlantic, or they would reach from the pine clad hills of Maine to the sunny shores of the Gulf of Mexico. The *Herald* continues:

Take down your map and trace its routes. Fix your eye on Chicago as a starting point. Westward in nearly an air line you will trace its California line until you reach the Missouri River at Council Bluffs, opposite Omaha—here is a single run of nearly 500 miles. Back to Chicago again you look north-west and follow another of its routes through Madison, the Capital of Wisconsin, into Minnesota, and on to St. Paul and Minneapolis—this is 400 miles more. Again looking from Chicago you can trace a line through Sparta, Wis., La Crosse, in the same State; Winona, Owatonna and New Ulm, in Minnesota, and north-westward far into Dakota—here we have 625 miles more of road. Again, coming to Chicago, we see two lines running northwardly—one along the lake shore to Milwaukee, and then to Fond du Lac, and the other running more inland, through Janesville, Watertown, etc., also to Fond du Lac; thence north, through Oshkosh, De Pere, Green Bay and Escanaba, Negaunee, Ishpeming and Marquette—here is another 440 miles of road. Then we have a line from Chicago to Elgin, Rockford and Freeport; another from Clinton, Ia., to Anamosa, in the same State; another from Kenosha, on Lake Michigan, to Rockford, in Northern Illinois; and, after all longer lines, we have many short spans to traverse before we have found out all of the *Chicago and North-Western Railway.*

The surprise and admiration that are here manifested by the writer at the colossal transactions of this single railway corporation—the natural offspring and product of the City of Chicago—will find other similar food to feed upon in the great West if he will take the trouble to look about him a little.

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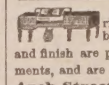

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People liked that house. It grew, and grew, and grew, until it became a great house. To-day it is the largest clothing-house anywhere; and it keeps up the old practices: no secrets about what its clothes are made of, one price, and the money back if the buyer wants it. Of course, it uses all grades of cloths that are worth using, and makes all grades of clothing that are worth making; for it serves all sorts of people.

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Time Table, in Effect Mch. 15th, 1880.

UP TRAINS.

Lve. Harrisburg,	8:00 A. M.	1:35 P. M.	4:20 P. M.	*8:45 P. M
Arr. Carlisle,	9:00 "	2:35 "	5:20 "	9:43 "
" Chambersb'g	10:30 "	4:00 "	6:45 "	11: 0 "
" Hagerstown	11:30 "	5:00 "		
" Martinsburg	12:20 P. M.	6:20 "		

* Leaves Philadelphia 5:30 P. M.

DOWN TRAINS.

Lve. Martinsburg...	6:30 A. M.			2:30 P. M.
" Hagerstown....	8:00 "			3:30 "
" Chambersb'g	4:30 A. M. 9:00 "		1:00 P. M.	4:35 "
" Carlisle.....	5:45 " 10:30 "		2:30 "	6:00 "
Arr. Harrisburg*	6:45 " 11:20 "		3:30 "	7:00 "

* Arrives at Philadelphia 10:10 A. M

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General News.

HOME.

The National Democratic Convention will be held in Cincinnati, on the 22d inst.

The Republican Convention at Chicago, on the 36th ballot nominated General James A. Garfield, of Ohio, for President, and Chester A. Arthur, of New York, for Vice President.

The Greenback-Labor National Convention nominated General James B. Weaver, of Iowa, for President, and General E. J. Chambers, of Texas, for Vice President.

A special despatch to the Phila. *Ledger*, from Reading, Pa., says that the army worm has appeared in Berks, Lancaster and Chester Counties.

On the 11th inst. the lightning struck a 20,000 barrel oil tank of the Tidioute Pipe Co., near Titusville. The oil took fire and communicated to another tank of the same size. The burning oil ran down the hillside and threatened the town. Later other tanks took fire. The excitement was intense, but the flames were brought under control on Sunday morning.

A terrible cyclone swept through Pottawattomie County last week. The storm-clouds formed in the East and West of Wheeler's Grove, and centred at that place. The track of the tornado was about a half mile in width and swept everything before it, demolishing farm houses, barns, and other buildings, and carrying some of them bodily for hundreds of feet, then dashing them to the ground in pieces. At one place a farmer's house, surrounded by a board fence, was picked up and then dashed to pieces in the yard, leaving every board on the fence standing in its place. Twenty persons are reported dead or missing.

Last week the Receivers of the Reading Railroad Company began the payment of the semi-annual interest on the consolidated mortgage 7 per cent. loan. The payments were made in money, no checks being given, in consequence of their requiring the signatures of the three Receivers. It has been stated that the Receivers have succeeded in obtaining the $1,000,000 which the Court recently authorized them to borrow. There appears a statement that one of the causes for the failure of the Reading companies was the fact of a contract having been entered into at a high rate for old iron, the fall in the price involving a loss of about $15 per ton.

Shortly before twelve o'clock on Friday night the Sound Steamer Narragansett was run into, near the mouth of the Connecticut River, by the steamer Stonington, of the same line a thick fog prevailing at the time. The Narragansett's side was crushed in, and the wreck caught fire and blazed fiercely until it sank, in a few minutes after the collision. It is estimated that about twenty-five of those on board the Narragansett were lost, but the correct number cannot yet be given. The survivors were picked up by the Stonington, and by the steamer City of New York, which was near the scene of the disaster. The Narragansett was launched about ten years ago, rebuilt a year ago, and cost nearly $300,000.

FOREIGN.

The British Court will go into mourning for the Czarina until the 28th instant.

A dispatch from Madrid says that the Government has authorized its representatives at Montevideo to sign a treaty of peace and friendship between Spain and the Republic of Paraguay.

The Constantinople correspondent of the Manchester (England) *Guardian* says that the Turkish newspapers have been instructed to raise the bugbear of a religious war and wholesale massacre of Christians as likely to follow any attempt at coercion in the direction of reforms, to give color to the idea of resistance.

A telegram from London, referring to the famine in Kurdistan, Armenia, and Western Persia states that 40,000 persons must be fed for two months, if they are to be kept alive. The telegram implores for money to purchase the grain which is still in store at Moush. One hundred and thirty-eight persons have died of starvation at Bashkaleh. Twenty-six villages are utterly destitute. Ond hundred and seven persons have died of starvation at Alashgerd.

THE MARKETS.

Philadelphia, June 12th, 1880.

[The prices here given are wholesale.]

BREADSTUFFS.—We quote the whole range of prices as follows: Supers, $2.75@3.25; winter extras, $3.25, as to quality; Pennsylvania fair and fancy family at $4.60@5.25; chiefly $4.60@5 for fair and choice; Ohio and Indiana do. at $5@5.75; St. Louis do. at $5.50@6; winter patents, $6@7; Minnesota bakers' extras, old, at $4.75@5.25; fresh do. $5.50@5.75; fancy and straights, $6@6.25, and spring wheat patents at $6.50@7.50, as to quality. Rye Flour was quiet and steady at $4.50@4.75, as to quality, for Pennsylvania.

WHEAT.—We heard of sales of 5,000 bushels No. 2, red June, early, at $1.25; 15,000 bushels do., July, at $1.13; 15.000 bushels do., do., at $1.12½; 10,000 bushels, do., do., at $1.12⅝; 5.000 bushels do., do., at $1.12⅜; 5,000 bushels do. August at $1.09½, and 10,000 bushels do., do., at $1.09⅜; closing at open Board with $1.24⅜@1.24⅝ bid and asked for car lots, cash; $1.24⅛ bid and $1.24⅜ asked for June; $1.12⅝ bid and $1.12⅞ asked for July, and $1.09 bid and $1.09½ asked for August and September. After Board $1.24⅞ was bid for June and $1.09⅜ for August, with ¼ more asked. Shipments, 17,597 bushels. Stock in elevators, 307,448 bushels.

CORN.—There was a fair inquiry for export, and we heard of one cargo of 70,000 bushels sail mixed for shipment within ten days at 51½c., f. o. b.; but bids were generally 51c., f. o. b., and this was too low for business. On the local market there was little or nothing doing, only a few cars changing hands on a basis of 50c. for good rejected, 51c. for sail mixed and 52c. for prime yellow. Shipments, 96,663 bushels. Stock in elevators, 661,740 bushels.

OATS.—We note sales of 1 car mixed at 37½c.; 3 cars rejected at 38c.; 6 cars No. 3 white at 39@39½c.; 2 cars No. 2 do. at 41½c.; 3 cars do. do. at 42c., and 1 car No. 1 white at 42½c.; 15.000 bushels No. 2 white June at 42c., and 5.000 bushels do. July at 39c., closing at these rates at the open Board, with 33½c. bid and 36½c. asked for August.

RYE was neglected and nominally unchanged at 88c. for prime Pennsylvania.

GROCERIES.—Coffee was quiet and steady, with sales of 300 bags common and low fair Rio at 11½@14c.; 100 bags ordinary and fair Laguayra at 13½@14c., and 75 bags low grade and ordinary Santos at 12½@13c. Raw Sugars were quiet, but firmly held at 7½@7⅝c. for fair to good refining muscovados. Refined Sugars were in good demand and firm at 10c. for cut loaf, crushed and powdered; 9⅞c. for granulated; 9½c. for mould A., and 9⅜c. for standard A. Molasses was quiet at 35c. for 50 test. Rice was dull and unchanged; quoted at 6½@7½c. for common to fancy Carolina, the latter asked.

PROVISIONS.—We quote Mess Pork at $11.75@12; shoulders in salt at 4½@4¾c.; smoked shoulders, 5½@5¾c.; pickled bellies at 7@7⅛c., as to average; do. shoulders, 5½@5¾c. Loose butchers' Lard, 6¾@6⅞c.; prime steam do., $7.05; city kettle, do., 7¼@7⅜c. Beef Hams at $18.50@19.50; smoked Hams, 10@11c.; sweet pickled Hams, 8½@9½c. for heavy and light averages; extra India Mess Beef, $16@16.50, f. o. b.; City family do. at $11.50@12; packet do., $10.50@11, f. o. b. City Tallow at 6 3 16c.

BUTTER.—We quote creamery extras at 20@21c., selections as high as 22c.; do. good to choice, 17@19c; imitation creamery, 12@17c., as to quality; Bradford tubs, extras, 19c.; York State tubs, extras, 18@19c.; fair to choice 15@17c.; Western dairy, fancy 16@17c., little of this kind here; do. average best arrivals, 14@15c.; do. fair to good at 11@13c.; factory packed, 11@14c., as to quality; common grades, 8@9c. Rolls—Fancy, 14@15c.; none here; do., fair to prime, 9@12c. Prints—Fancy at 22@25c.; do. firsts at 17@20c; do. seconds at 10@15c.

EGGS.—We quote fine fresh Western at 14c., and Pennsylvania, New Jersey, Delaware and other nearby fresh stock at 15c. One or two small lots were reported sold as low as 14½c. to clean up, but general business was at 15c.

CHEESE.—We quote New York factory, full cream, at 12@12½c; exceptional selections, shade higher; do. fair to good 10½@11½c: do. half-skims, 9½@10c.; Ohio new, full cream, 10@10½c.; do. half-skims, 9@9½c.; soft full skims, 7½@8½c.; hard do., 4@6c.

LIVE POULTRY.—Old Chickens were plenty and dull at 9@10c. for good and prime hens. Springs were in fair supply and quiet at 16@20c., as to quality, the latter an extreme for choice stock.

HAY AND STRAW.—Hay was in good demand and firm on scarcity. Straw was in fair request and steady. We quote prime and choice baled timothy Hay, $23@24; do. cut do., $21@22; mixed do. at $20@22. Rye Straw at $24@25; wheat do. at $12@13, and oat do. at $13@14.

FARMERS' HAY AND STRAW MARKET for the week ending June 12th, 1880.—Loads of Hay, 327; do. Straw, 53. Average prices during the week: Prime Timothy, $1.15@1.30 ℔ 100 lbs.; do. mixed, $1.10@1.20 ℔ 100 lbs.; Straw, $1.20@1,40 ℔ 100 lbs.

SEEDS.—Flax we quote nominally at $1.42½@1.45. Sales reported in the West at $1.42½, delivered here. Timothy was neglected at $2.75@3, as to quality.

FEED.—We note sales of 1 car prime spring, on West Philadelphia track, at $13, and 40 tons prime winter do., on track and in store, at $13.50@14.

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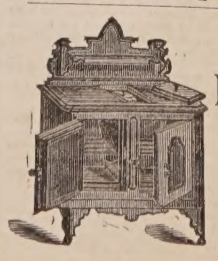

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